THE SOCIAL ASPECTS OF FOREIGN MISSIONS

W · H · P · FAUNCE

GROUP OF TWENTY-TWO VETERAN MISSIONARIES

At the Centenary Conference, 1907, all had been in China forty years or more

THE SOCIAL ASPECTS OF FOREIGN MISSIONS

BY

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CONTENTS

CHAPTER		PAGE
	Preface	v-vi
	Introductory	vii-x
I	Relation of the Individual to Society	3
II	Types of Social Order in the East and the West	33
III	The Projection of the West into the East	67
IV	Social Achievements of Missionaries	101
V	Social Achievements of Missionaries (*Continued*)	141
VI	Enlarging Function of the Missionary	185
VII	Great Founders and Their Ideals	211
VIII	The Interchange of East and West	249
	Bibliography	287
	Index	297

22344

ILLUSTRATIONS

PAGE

Group of Twenty-two Veteran Missionaries, *Frontispiece*
Sarah Tucker College, Tinnevelli, India 22
Palmer Boarding School, Telugu, South India . . . 58
Mission Press, Rangoon, Burma 114
American College, Madura, India 126
Peking University, Peking, China 126
Miraj Hospital, Miraj, India 132
Operating Room, Foochow Hospital, Foochow, China . 132
General Hospital, Chungking, West China 132
Warren Memorial Hospital, Hwanghien, China . . . 136
Elizabeth Shelton Danforth Memorial Hospital, Kiukiang, China 136
Central Training School, Old Umtali, Rhodesia . . . 146
Silliman Institute, Damaguete, Philippine Islands . . 160
Mission Hospital, Madura, India 170
Alexander M. Mackay 190
Archery, Aoyama Gakuin, Tokio, Japan 202
Gymnastic Drill, Nanking University, Nanking, China . 202
Main Building, Serampur College, Serampur, India . 214
American Deccan Institute, Ahmednagar, India . . . 220
Industrial School, Jorbat, Assam 220
Alexander Duff 226
Main Building, Hospital, Guntur, India 260
Orphanage, Guntur, India 260

PREFACE

On returning from a journey through the Farther East I was asked to prepare this book as an aid to people in their study of the missionary enterprise. My oriental journey was not intended as a "tour" of the mission stations. My chief desire was to meet the natives themselves, to look through their eyes, and gain some glimpse of their racial characteristics and their point of view. But I soon found that the best possible approach to the soul of India or China was not through the European government official or the European trader, both of them aloof and sometimes cynical, but through the missionary, whose life has been poured into the lives around him. Through the courtesy of missionaries I found windows everywhere opened into native life, doors flung wide, and hands outstretched.

I have not attempted to set forth facts except as they illustrate principles. The facts have been collected in amazing number and variety by Dr. Dennis in his three encyclopedic volumes: *Christian Missions and Social Progress.* But the very wealth of facts now available may hinder vision. Our real need is a clearer definition of what we are trying to do. Each generation must redefine its object. The preaching of the glad tidings must ever occupy

a foremost place in missionary enterprise. Evangelism is the cutting edge of effort. The persuasion of the human will to righteousness is indispensable. But a complete message is a message to the whole man, and aims at the entire transformation of both the individual and society.

A large part of what is here printed was delivered in April, 1914, before the students, faculty, and friends of Crozer Theological Seminary, as "The Samuel A. Crozer Lectures."

I cannot adequately express my indebtedness to many friends throughout the Orient, to the officers of the Missionary Societies and the Missionary Education Movement, to Mrs. John E. Clough for permission to quote from Dr. Clough's *Autobiography*, now in press, and to Dr. James Quayle Dealey, Professor of Social and Political Science in Brown University. All of these, without assuming any responsibility, have given me much helpful counsel.

W. H. P. FAUNCE.

BROWN UNIVERSITY, *Providence, R. I.*
May 19, 1914.

INTRODUCTORY

In this book we are to study one phase of the contact between East and West. The most momentous fact of modern times is that the East and the West are coming physically nearer to each other every year, and yet intellectually and spiritually are still separated by a great abyss. The distance between any two points on the earth's surface—measured by the time required to travel that distance—is rapidly diminishing. We live on a shrinking globe, whose surface, measured in time, is not one half as great as it was fifty years ago. We can go from New York to Peking in much less time than our grandfathers needed to go by "prairie schooner" from New York to Chicago. Thirty years ago "Around the World in Eighty Days" was a fairy-tale. Now the journey has been completed in less than thirty-six days. London and Bombay are to-day near neighbors. Vancouver and Yokohama are gazing into each other's eyes. San Francisco and Hongkong are conversing by telegraph, and soon may be communicating by telephone and aerial ships. The Mediterranean through the Suez Canal flows into the Red Sea and the Indian Ocean; the Atlantic and Pacific have mingled their waters in the Panama Canal. All the oceans have become one ocean, and all the world is physically one world.

But what will happen if the nations draw steadily closer geographically, and remain far asunder in sympathies and ideals? What will happen if the races clash together in mutual suspicion and hostility? What shall be the result if we bring the nations together with swift ships and throbbing wires, but leave them alienated by the natural—or rather unnatural—hatred of white men and black, of Mongolian and Caucasian?

Already incalculable harm has been done by the sudden influx of the white man and his ideas among the weaker peoples. We all know what havoc was wrought even in the Western Hemisphere by the first European conquerors and settlers. In Hayti the entire native population died out within forty years because of the harshness and cruelty of Spanish misgovernment. The atrocities wrought by the white man in the Kongo State, driving the blacks to produce rubber, are still fresh in our minds. Africa has been robbed for many centuries of her material treasure, and of her flesh and blood, to satisfy European and American greed. The mere photographs of what the white man has done to the natives in central Africa, and more recently in Putumayo, Peru, are such that we dare not bring them into a civilized home.

Even when no deliberate wrong is done, when the white man goes to the weaker races with honest and kindly spirit, still his coming has always brought about a critical situation. He has carried with him novel ideas, more penetrating and powerful than

bayonets or cannon. He has carried and spread abroad his own curiosity and unrest. He has undermined hoary customs, shaken up stagnant minds, made the thrones of native tyrants to totter, and with his ideas of liberty and law and popular rights has roused from slumber whole nations. Thus a crisis has recently been produced in every Far Eastern land. India, hitherto a "land where it is always afternoon," is now uneasily stirring. Japan has become more modern than her teachers. China has thrown off the Manchu yoke, and may with it lose her respect for parents, for institutions, and for morality. Egypt is demanding larger share in her own government. The Philippines are seething with a social and political ferment that we ourselves have introduced. The nations of the world have been, for good or for evil—usually both—infected by the white man's presence. Mr. James Bryce, perhaps the keenest of all students of our modern civilization, says: "This is perhaps the most critical moment ever seen in the history of non-Christian nations and races. . . . In half a century or less that which we call European civilization will have overspread the earth. . . . All is trembling and crumbling under the shock and impact of the stronger, harder civilization. . . . Things which have endured from the stone age until now are at last coming to a perpetual end and will be no more." [1]

[1] *University and Historical Addresses*, 147.

It is richly worth our while to ask how far these momentous and far-reaching results have been brought about by the foreign missionaries who represent us abroad, and what sort of changes these men and women have introduced. First, however, we must inquire as to the general relation of the individual to the social order, and what Christianity has to say about that relation.

RELATION OF THE INDIVIDUAL TO SOCIETY

Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

—*Measure for Measure.*

The essence of Jesus' teaching consists in the proclaiming of a new order of the world and of life, i.e., the "Kingdom of Heaven," which should be far removed from, indeed in positive opposition to, existing conditions; in fact, opposed to all the natural doing and contriving of men, to the "world." In Jesus' conception, this new order is by no means merely an inner transformation, affecting only the heart and mind, and leaving the outer world in the same condition. Rather, historical research puts it beyond question that the new kingdom means a visible order as well, that it aims at a complete change of the state of things, and hence cannot tolerate any rival order. Never in history has mankind been summoned to a greater revolution than here, where not this and that among the conditions but the totality of human existence is to be regenerated.

—*Rudolf Eucken.*

June 20, 1917
U.P. Wyoming
Westbound

CHAPTER I

RELATION OF THE INDIVIDUAL TO SOCIETY

Social Organisms. When hundreds of students are closely associated in a single college, does the college itself become a living organism? When hundreds of voices are singing of alma mater, "benignant mother," are the singers using a mere figure of speech? Or does the college have a life of its own, far longer and deeper than the life of any student who comes and goes? Is there such a thing as "college spirit," distinct from the separate spirits of individual students?

Social Methods of Approach. When we see hundreds of workers coming out of a cotton-mill at nightfall, we sometimes speak of them as "hands." Are they really hands, members of a huge body, possessed of a common consciousness and a common will, and working together as hands and feet and eyes and ears coöperate in the human body? Or are all the workers really as separate from one another as the separate pieces in a game of chess? If we want to uplift and inspire and educate those mill workers, shall we approach them one by one, or as a mass? Shall we study the individual need, or shall we provide for the whole group better

sanitation, better ventilation, better wages, better schools? Which method did primitive Christianity adopt when it conquered the Roman empire in the first three centuries?

Three Theories. Three theories have prevailed in the past as to the relation of the one and the many, the individual and the group.

Society Viewed as a Magnified Man. The oldest of these is the organic theory of society, which conceives the social order as a sort of magnified human being. We find this view among the ancient Greeks, who made the state immensely more important than the single citizen. Plato tells us that if we want to understand justice we should first study it on a large scale, as embodied in a just city. Then we may later understand the just man—as children learn to read large letters before they are able to read small ones. To him the Greek state was the Greek man "writ large." Aristotle cannot conceal his scorn for the isolated individual, owning no allegiance to the state. "The state," he says, "is a creation of nature, man is by nature a political animal, and he who by nature, and not by mere accident, is without a state is either above humanity or below it. He is the

'Tribeless, lawless, hearthless one'

whom Homer denounces—the outcast who is a lover of war, and solitary as a bird of prey."[1]

Force of This Idea, Late and Early. This idea of the social order finds later echo in the striking

[1] *Politics,* Book I, Ch. II.

phrase of John Milton—himself a stanch individualist: "The state is one huge Christian personage, one mighty growth or stature of an honest man." From that standpoint a state, or any kind of society, is vastly more than an aggregation of atoms, more than the sum of the persons composing it. It has a character, good or evil, a common consciousness, a corporate responsibility. It is a sort of artificial or metaphysical person, a mighty superhuman being, to be served by every citizen whose little life is included in the larger life of the entire social order. This theory minimizes the single man, and exalts the unity of the group. It built Athens, the superb "city of the violet crown," and it slew the questioning, critical Socrates.

Pervades the Old Testament. This vivid sense of the nation as a living being pervades all the Old Testament. Israel, addressed as "my servant," is invited, entreated, warned, punished, rewarded by Jehovah. If one member of the community sinned —like Achan—the entire nation was held guilty, just as when a human finger is poisoned the whole body is poisoned through that finger. The nation was responsible, not only for all living members, but for the deeds of its ancestors as well. If the fathers had "eaten sour grapes," the children's teeth were "set on edge." The iniquity of the fathers was visited "upon the children, and upon the third and upon the fourth generation," and it did not occur to the prophets to question the justice of such a principle. The Hebrew nation was to them

a living being enduring through the ages. It had its period of infancy: "When Israel was a child, . . . I loved him, . . . I took him on my arms." It needed comfort, like a forsaken woman: "Thy Maker is thy husband. . . . For a small moment have I forsaken thee, but with great mercies will I gather thee." It grew old and feeble: "Gray hairs are upon him, . . . and he knoweth it not." But the nation could not die: "Shake thyself from the dust; arise, sit on thy throne, O Jerusalem."

Attitude of Prophetism. Such vivid conceptions are not mere figures of speech. To the Israelite his nation was "one huge personage," chosen of God, called out of Egypt, led through the wilderness, heir of all the promises. The individual in the Old Testament has little or no hope of immortality, but his nation should endure forever. "The prophets," says Professor Walter Rauschenbusch, "were not religious individualists. During the classical times of prophetism they always dealt with Israel and Judah as organic totalities. They conceived of their people as a gigantic personality which sinned as one and ought to repent as one. . . . It was only when the national life of Israel was crushed by foreign invaders that the prophets began to address themselves to the individual life and lost the large horizon of public life." [1]

A Defective Conception. If we to-day should accept this idea of a nation as a real person, our

[1] *Christianity and the Social Crisis*, 8.

teachers and reformers would of course deal mainly with national sin and national redemption, and we should place small emphasis on any attempt to reach the individual. But the conception is obviously defective. Neither ancient Greece nor ancient Israel realized the meaning and value of the individual personality. Both peoples conceived slavery as essential to society; both merged the parts of society in the whole. They could not realize, at that period, what Christianity has so decisively proclaimed,

> "This main miracle, that 'I am I,'
> With power on mine own act and on the world."

A nation is not, strictly speaking, a person, or true organism of any kind. In an organism like the human body, or like a vine or a tree, a single member is not an individual. A leaf plucked from the tree cannot live; but Robinson Crusoe, cast out of all human society, can still live on his lonely island. A single member of the human body, like an eye or ear, has no separate consciousness, no will of its own, no responsibility for anything. But a single member of society is in himself a complete individual, with volitions, hopes, fears, responsibilities as real as if there were no other man alive. Hence we cannot fully accept the statement that society is an organism, or that the state is literally a person, and religion can never remit its effort to reach the individual personal life.

Social Contract Theory. Under the influence of a complete reaction from the ancient view of so-

ciety there arose in the seventeenth and eighteenth centuries the so-called "social contract" theory. Hobbes and John Locke in England and Rousseau in France expounded this theory and spread it through Europe and America. According to this extremely individualistic view, society is merely a contract among certain persons. Each individual is an independent, self-governing being, possessed of certain "natural rights" which cannot be taken from him except by his consent. Men were originally in a "state of nature," free from all government, roaming about as lions roam in the desert or eagles in the air. Then for the sake of mutual advantages these primitive men came together and formed a society, each member surrendering individual rights in return for a share in common benefits. Thus every society, every village or city or state, is a mutual benefit association, based on a contract voluntarily made. Thus the "noble red man," the Iroquois chief, who had surrendered few or none of his natural rights, seemed to Rousseau a far more admirable type than the modern city-dweller, absolutely dependent on policemen, firemen, shopkeepers, and middlemen of every kind.

Large Place in History. This theory of social contract has played a great part in modern history, and echoes of it are heard in the Declaration of Independence. The "consent of the governed" has become a very familiar phrase to the people of the United States since Admiral Dewey's victory in Manila Bay. The great movement of modern

democracy has made the will of the people the supreme law. And the popular will is concerned not only with protection of life and property, but with all human welfare. Perhaps the noblest description of society as a compact among individuals was given by Edmund Burke, when he said of the state: "It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection."

Now Plainly Inadequate. But can the citizen withdraw from such a partnership? Surely no one would affirm that. The American Civil War settled the great fact that America is more than a voluntary association of sovereign states—it is a "union now and forever, one and inseparable." If any single citizen, whether philosophical anarchist or common tramp, should decide to retire from all social control, society with a strong hand would show him the error of his way. Society is something vastly deeper and more divine than a mere agreement based on selfish advantage.

Superficial. The theory of "social contract," which has fascinated so many brilliant minds, is after all superficial. It leaves men essentially "dissevered," if not "discordant, belligerent." It says nothing of the deeper unities which produce the love of home and kindred and native land.

Third Inclusive Theory. But the third theory, which may perhaps be called the corporate theory, contains the truth that the other two theories haltingly attempt to express. It affirms that there is a

real analogy—not identity—between social life and animal life. As society is a real unity of real persons, the whole must not be sacrificed to the part, nor must the part be sacrificed to the whole. Each develops in and through the progress of the other. While the individual is the basis of society, and our primary business is with him, yet we are dealing also with a collective will which is over and above all the little individual wills that compose it. Just as the tree is something more than the sum of all its leaves and branches, so a nation is more than the sum of all its citizens. Just as a human body could never be made by gluing together legs and arms, so a nation can never be produced by merely adding up separate individuals with no common purpose. The "social mind" is a vital reality. The "psychology of the crowd" has taught us that a mob of a thousand men is vastly stronger and more cruel than a thousand men acting each one alone. A congregation of a thousand worshipers on Sunday morning will rise to heights of devotion no one of them alone could attain. When we combine chemical atoms in a test-tube we often get an entirely new substance. When men unite to form a true church, there is a union of all single personalities in the larger body, there springs into being a new social consciousness, a corporate responsibility.

Cities Have Character. We willingly grant that a city is not a person. But we are also sure that a city is not a list of names in a directory, or a

hundred thousand separate and detached individuals, like a heap of rounded pebbles on the shore. A city has a character. Athens and Sparta in ancient Greece were only a hundred miles apart. But the two cities were thousands of miles asunder in temper and ideal. Each of those two city-states had a quality of its own which spread through all its citizens, as the oak has a quality different from that of a maple, and diffuses that quality through every twig and bud. There were doubtless lonely saints in Sodom and Gomorrah, but the cities as a whole were "wicked and sinners against Jehovah exceedingly." There were doubtless defiant spirits in Nineveh when the prophet Jonah preached there. It was the city which put on sackcloth and ashes and cried "mightily unto God." When Jerusalem was addressed as one "that killeth the prophets, and stoneth them that are sent unto her," we cannot believe that Jesus was indulging in mere poetic personification. Jerusalem had acquired a character and a responsibility of its own. Individual saints were doubtless found there, individual minds were open to light. But the city as a whole had shut its eyes, stopped its ears, and hurled stones at divine messengers. Therefore, though individuals should be saved, the city should be trampled down and scattered abroad.

Consciousness of Community. While therefore we cannot admit that the social order is a mere contract, and we cannot affirm that it is an organism, we do believe that human lives are united into

a "social tissue" as closely related as the cells which make up a living tree or a human body. Every human life is the offspring of the great human stock. In each man flows the blood of millions of ancestors. "I am a part of all that I have met," said the much-traveled Ulysses. But each man is part of millions he has never met, millions who lived before him; in whose vital blood he shares, whose inventions and achievements he inherits. And each man is part of millions around him, united with them all by a "consciousness of kind," by sharing in common hopes and fears and struggles. It was this sense of the union of the individual with his social order that led Moses to the audacious prayer: "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book."

What Was Jesus' Attitude? What, now, was the attitude of Jesus toward this idea of corporate existence and corporate responsibility which pervades the Old Testament? Was the message of Jesus primarily an individual gospel, or was it a social message? Did he seek only the rebirth of separate men and women, leaving to other teachers all questions of unity and fraternity and social reconstruction? Or did he make it his primary aim to establish a divine society, in which each individual life might find fulfilment and nourishment and joy? No more weighty question can be asked to-day by Christian men and women. According to our answer will be our modern theory of life and our program of effort.

Case for Individualism. If Jesus is our spiritual master, his insight in such a matter will be for us conclusive and controlling. If we believe that he sought primarily to save a few souls from a wrecked world, if he despaired of any real reign of God on earth and sought merely to rescue individuals from a hopeless social order and transport them to heaven, then our attitude toward all reforms, charities, governments will be affected profoundly by our belief. A Christianity based on that belief will be intense, insistent, devoted, but will care little for social and political changes, and will regard all the problems of child labor, better housing for the poor, improved sanitation, organized charity, as outside the true sphere of Christian effort. It will consistently relegate all such problems to secular organizations, while it devotes itself to the task of making individual Christian disciples. Recently an active Christian woman, being asked if her church maintained a kindergarten, answered: "Certainly not; we leave all such modern notions to worldly people, while we preach the simple gospel."

Case for Communal Life. On the other hand, if we believe that Christ's primary desire was to establish a new social and spiritual order called the kingdom of God, that the Old Testament vision of a purified and saved Israel was Christ's vision also, and that the primitive message was a summons into a divine fellowship, then such a belief will shape our whole attitude toward the burning questions of

our day. We shall then hold that "nothing which is human is alien" to the Christian Church. We shall supplement the evangelization of the individual by the preaching of a social gospel. We shall hold that Christianity is concerned, not only with the transformation of single lives, but with the creation of a social atmosphere in which single lives can unfold in beauty and power. We shall conceive that our aim is not only to rescue certain souls from a wrecked world, but to save the wreck itself, repair its broken spars, and send it on a happier voyage. We shall hold that the growth of Christian character is vitally related to civic betterment, to medical attendance, to intelligent philanthropy, to honest public service. We shall hold that the good seed needs the good soil, that the individual Christian needs a Christian civilization around him if he is to "bring forth an hundredfold" in moral and spiritual achievement. The character of the whole missionary enterprise is absolutely dependent on our answer to this question.

Christ's Message Primarily Spiritual and Personal. The moment we open the New Testament we perceive the "inwardness" of the primitive Christian message. This at least is clear—Jesus was no mere political or social reformer. His was a spiritual, not an economic message. His omissions and silences are eloquent. Clearly he aimed primarily at a new experience rather than a new environment. He was concerned chiefly, not with the symptoms, but with the causes of human sorrow and suffer-

ing. In all the nations around Palestine slavery was well established; Christ organized no revolt or crusade against it. Among all the government officials of Palestine corruption flourished; Christ hardly seemed to notice it. On the throne of Judea was intrigue and tyranny, such as caused John the Baptist to cry out to the tyrant's face: "It is not lawful." But Christ had deeper tasks on hand than publicly rebuking one unlawful marriage. His great work was a revealing—unveiling—of the spiritual world. He revealed the character of God, and portrayed a character to be attained by men. Repentance, faith, love, forgiveness, prayer, growth into the divine image—these things lay at the heart of his message. An inward and spiritual change in human hearts and lives—this was the immediate aim of every word Jesus spoke and every deed he did. The great cry, "Repent!" means simply "Change your mind!" Jesus was not content with a change of clothes, or a change of diet, or a change of rulers; his demand was far more fundamental—a change of mind. He refused to be side-tracked into petty reforms; he declined to dissolve religion into what we now call sociology.

But He Adds the Collective Message. Shall we admit, then, that Jesus had no social message? On the contrary, all his message is throbbing with social impulse, all his life is aflame with social passion. In him was achieved the synthesis of the two great impulses of our human nature. For him the second commandment was "like unto" the first,

and the two great laws, "Thou shalt love thy God," and, "Thou shalt love thy neighbor," were simply hemispheres of the same globe. John Bunyan wrote his *Pilgrim's Progress* to set forth the experience of the individual, pressing through all dangers and forsaking even wife and child that he might win his own place in a heavenly city. Then Bunyan was obliged to write another allegory to set forth the experience of a family group journeying together toward the distant goal. But in the teaching of Jesus the egoistic and the altruistic exist side by side, disciples swiftly become apostles, and the transformed individual begins at once to transform the world around him.

Jesus as Fulfiller. Jesus claimed to "fulfil"—to fill full of meaning—the ancient law and the prophets. But all Old Testament law and prophecy is aglow with the demand for social justice. The "laws of Moses" are full of care for the fatherless and the widow, full of prohibitions of usury, monopoly, oppression of wage-earners, cheating in trade, and land-grabbing. Could Jesus fulfil that law if he cared for none of these things? The prophets of Israel thundered for centuries against licentiousness, greed of gain, the ostentatious luxury of wealth, the exploitation of the poor, the corruption of rulers, and religious worship divorced from loving human service. Could Jesus fulfil the prophets and be indifferent to these things? "Wo unto them that decree unrighteous decrees," cried Isaiah (Is. x. 1). "O princes of Israel," cried

Ezekiel (Ezek. xlv. 9), "remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, saith the Lord Jehovah." "The prince asketh, and the judge is ready for a reward," said Micah (Mic. vii. 3). "Wo unto them," cried Isaiah, "that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land" (Is. v. 8). Renan calls these prophets socialists, because their chief demand seemed to him to be for a radical reconstruction of a cruel social order. They were not socialists; they had no governmental program. But they were patriots to the last drop of their blood. They blazed with indignation at national wrongs, at social and political tyranny. Can we believe that Jesus fulfilled such a message if he was a sheer individualist, indifferent to poverty and slavery and oppression? Can we believe that all the great shining vision of the whole Old Testament collapsed at the birth of Jesus, and that he, despairing of the world, merely showed men how to get out of it into a jasper city with golden streets?

Ideals of Social Order. Every great leader of men has had some vision of a fairer social order than any yet seen. To Plato it was a "Republic," where "all magistrates should be philosophers and all philosophers magistrates." To Augustine it was a "City of God," rising on the ruins of the Roman empire. To Sir Thomas More it was a "Utopia," where gold should be used for the fetters of crimi-

nals and jewels should be but children's toys. To Jesus it was the Kingdom of God. In the center of the Lord's Prayer he set the petition: "Thy kingdom come." Nearly every one of his parables begins: "The kingdom of heaven is like." Those parables not only draw their illustrations from daily social life, but most of them deal simply with man's duty to his fellow men. The story of the Good Samaritan anticipates many of the methods of our most advanced philanthropy. Personal knowledge ("he came where he was"), medical attendance ("bound up his wounds"), the use of permanent institutions ("he brought him to an inn"), coöperation (he said to the landlord, "Take care of him"), persistent interest ("when I come back again"),—all these methods of modern social helpfulness are imbedded in that simple story.

Meaning of His Miracles. And the miracles of Christ are a part of the preaching of Christ. They were not a nine days' wonder. They were not the "ringing of the bell" to induce people to hear the sermon. They were the sermon itself—since actions speak louder than words. If we count the recorded miracles of Christ as thirty-two in number, twenty-six of them are miracles of healing of the body, and two more are the supplying of bodily food. Such a record hardly justifies the charge of "other-worldliness"!

His Social Teaching and Spirit. Three quarters of the teaching of Jesus has to do with the relations of men to one another. He himself was no recluse,

but a social being, enjoying the wedding feast and the dinner in the Pharisee's house. The scandalous accusation of being "a gluttonous man and a wine-bibber" could never have been brought against any Old Testament prophet, or against the apostle Paul; but it was freely made against Jesus, because of his overflowing social sympathy. He called his disciples out of the world only that he might send them back into the world. His "Come unto me" was swiftly followed by "Go ye into all the world." His disciples were to be like leaven diffused throughout the whole lump of civilization; like salt, sprinkled and permeating, giving flavor and zest to the entire earth. We do Christ great wrong if we imagine that because he gave himself to the enunciation of great principles, therefore he had no interest in their practical application to life. He had less than three years to work in, and all he could do in that time was to plant in human consciousness certain germinating ideas which his disciples must develop and apply. True, he never concerned himself with a runaway slave, as did Paul in the case of Onesimus. But it is the teaching of Jesus regarding the brotherhood of man that has made slavery odious to the modern world. True, he never laid down rules for "first aid to the injured," but the desire to aid all weaker members of society is largely his gift, and desire is always more important than rules or program.

Social Temper of the Early Church. And the moment we open the Book of Acts and the Epistles

we see that primitive Christianity was a social movement. In the life there depicted an isolated disciple is inconceivable. They "had all things common,"—not only a common faith and hope and zeal, but common property also. Within the Church of Jerusalem private property largely disappeared, and community of goods was the rule. The early Church was not only a prayer-meeting, but a mutual benefit association. Its members were not only "saved from the wrath," but they were insured against poverty and sickness by the organization which they joined. There was a sharing of possessions as well as of ideals. The first official action of the Church after Pentecost was the choice of seven men "over this business"—the intelligent care of the poor. Organized relief of poverty in Jerusalem preceded all attempts at the formulation of Christian truth.

Social Climax of the Epistles. In almost every New Testament Epistle, while the first part deals with some Christian truth, the last part of the writing deals wholly with social rights and duties—the stout stem of doctrine blossoming out into practical ethics. The Epistles to the Corinthians are addressed to the "wickedest city of the ancient world," and there is hardly a form of social evil they do not discuss. The regulation of marriage, the lawfulness of divorce, the duties of parents and children, the Christian view of law-courts and litigation, the Christian attitude toward feasts and festivals, even woman's dress and coiffure—these

are a few of the subjects which the writer treats with utmost frankness. In other letters the apostle discusses respect for magistrates, obedience to law, the payment of taxes, honesty in financial transactions, the duty of self-support, the relation of master and slave. No modern treatise on social science is more obviously and directly concerned with social obligations and abuses of every kind than are those New Testament letters which set forth Christ as the Master of mankind.

Primitive Union of Faith and Ethics. Primitive Christianity knew no separation between religion and ethics, between a good heart and a good life. It put spiritual ends first, but it could not conceive a spiritual impulse which was not also a social impulse. "Whoever uncouples the social and the religious life has not understood Jesus."[1] A saint cannot live in a vacuum. The reconstructed single life at once begins to reconstruct the whole life around him, and to make goodness easier for all who come after him. To say that we are not concerned with environment or heredity, but only with individual experience, is not only to flout the teaching of science, but to ignore large sections of the New Testament and the teaching of Christian history.

God Not Apart from Nature. A certain man of intense but narrow vision recently said: "I have no use for what you call eugenics; if a man is born again, it makes no difference who his father and

[1] Rauschenbusch, *Christianity and the Social Crisis*, 48.

mother were or how they lived." Such a view totally ignores the value of the home and of Christian education. It has no place for "the faith which dwelt in thy grandmother Lois and thy mother Eunice." It cuts the bond between parent and child, and defies the laws of God in the name of Christian faith. Such a man cannot oppose the saloon and the brothel, since these are merely the "environment." He cannot protest that the sensual indulgence of parents will entail suffering on their children, since the children can always escape through the new birth. He cannot work against tuberculosis and typhoid, since "the prayer of faith shall save him that is sick." To such a man nature and God are forever in opposition.

Modern Christianity's Return to Type. But modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army to-day. The Church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of him who "took our infirmities, and bare our diseases." A religion which ignores child labor and child mortality is not the religion of him who took the children in his arms. A religion which has nothing to say about vice and crime in the modern city cannot claim kinship with the power

SARAH TUCKER COLLEGE, TINNEVELLI, INDIA

(For deaf and dumb)

"God seeth the heart"

"Our Father who art in heaven"

that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven, as it is not on earth, is not the faith of the Lord's Prayer.

Social Note Must Be in the Simple Gospel. Hence the presentation of the social message of Christianity is a vital part of the "simple gospel." The cry "Repent" is forever ineffective unless it be followed by the passionate faith that the "kingdom of heaven is at hand." To make the streets of the modern city safe by the suppression of the liquor traffic, to shut up the criminal resort, to abolish graft in public officials, to circulate wholesome literature, is as truly Christian work as to conduct public worship. To plant and develop Christian schools, to erect hospitals or send nurses into homes of the poor, to teach the blind and the deaf, to open homes for the aged, to do all those things which create a Christian atmosphere is part of the preaching of the simple gospel. That gospel always strikes inward, producing a personal and individual experience; but it always flows outward, transforming the tone and temper of those "institutions which are but the shadows of men." Christianity is never self-contained. "My cup runneth over" was the ancient experience. If the cup does not run over, it has not been divinely filled. If the individual experience does not create any change in home or school or village or city, it is mere indulgence in pious emotion.

Not as Bait but Real Element. But we must be careful that we do not use Christian philanthropy as mere "bait" to catch men. In some quarters social relief has been used merely to attract hearers, with the purpose of dropping the relief as soon as a congregation is secured. But there is always danger in concealing our real intention. If we offer bread to hungry men merely to induce them to enter a "mission" and hear a sermon, we are on the perilous verge of insincerity. Converts made by such methods are called in India "rice-Christians," and when the rice ceases, the convert may disappear. We should protest against any hiding of motive, any attempt to entrap men into listening to a message. If we offer bread, it is because feeding the hungry is a Christly act; if we clothe the naked it is not with veiled purpose, but because such clothing is an essential part of the creation of character. We are to save the entire personality of men—body, soul, and spirit; mind, might, and strength.

Experience Bears Social Fruit. Those forms of Christian effort which have placed most vital emphasis on the Christian experience have never stopped there. The most fervid calls to personal righteousness and the most profound realization of inward change have in the history of the Church always been followed by far-reaching social consequences. In this respect the Christian preacher has proved himself the direct descendant of the Old Testament prophet. The followers of John

Calvin at Geneva, of Wyclif in England, of Huss and Zwingli in Germany, of John Robinson and Miles Standish in America, were all driven by their overmastering vision of God to attempt vital changes in the structure of society, or the planting of entirely new societies in distant lands.

Demonstrated in Wesleyan Revival. English Methodism was one of the most fervid and heart-searching religious movements in modern history. No one ever accused John Wesley of diluting Christianity into mere "mutual helpfulness." But the movement which he started had profounder social results than all the laws passed by the English Parliament in John Wesley's lifetime. "In the progress of the revival," says Professor William North Rice,[1] "the public mind was awakened to a profound sympathy with the oppressed and the degraded. This 'enthusiasm of humanity' soon worked a reformation in that murderous penal code which had served, not to curb, but to render more ferocious the evil passions of man. John Howard was the friend of John Wesley, and gratefully acknowledged the inspiration received from Wesley's words and life. His noble career of philanthropy was an expression of one phase of the spirit of the great revival. The legislative reforms by which the physical and moral welfare of the poor and the helpless has been protected against the greed of capital and the temptations of vice, the regulation of hours and conditions of labor, the safeguarding

[1] *North American Review*, June, 1913.

of those engaged in perilous occupations, the restriction of the traffic in intoxicating liquors, are among the fruits of the philanthropic spirit which sprang to life in the great religious revival. The 'good men of Clapham' not only organized Bible and tract and missionary societies, but achieved the suppression of the African slave-trade and the abolition of slavery in the English colonies. Their influence was felt in multitudinous minor reforms in industrial, social, and political life. The last letter written by the trembling hand of John Wesley, the aged, was a letter of encouragement to William Wilberforce in his struggle against slavery."

Social Effort Used by the Churches. In recent years all Christian Churches have been placing renewed emphasis on neglected forms of social effort. The modern sensitiveness to human suffering, the striking applications of science to the relief of human pain, the modern inventions which have brought all lives into close contact for weal or wo —all these things have produced a wave of altruistic sentiment that is sweeping round the world. That feeling has swept in a great tide through the Christian Churches and expressed itself in many new organizations and methods. The Methodist Episcopal Church has established a Federation for Social Service, the Protestant Episcopal Church and the Baptists have Social Service Commissions, and the Presbyterian Church has its Bureau of Social Service. The Salvation Army, organized for direct and fervent evangelism, has found it nec-

essary, in order to interpret its message and to conserve results, to establish philanthropic institutions throughout the world. Its shelters and lodging-houses, its supplies of food and medicine and clothing and employment have spoken in a universal language that none can gainsay or resist. The Army has discovered that the new spiritual life in the soul of man must have a new environment or be suffocated in the stifling air of the slums.

Y. M. C. A. Standard. The Young Men's Christian Association was organized for the direct purpose of bringing young men into allegiance to the Christian faith. In that high purpose it has never wavered. But with keen insight and consummate skill it has uttered its message not only by word of mouth, not only through the printed page, but through evening classes for all kinds of study, through reading-rooms and gymnasiums and swimming pools, through indoor games and outdoor sports, through social parlors and rented chambers, —through all honest means of upbuilding a well-rounded type of Christian manhood.

Social Reform Recognized by the Churches. The Churches of to-day are studying as never before the moral and spiritual effects of our modern industrial system. When the church has the man for two hours a week, and the factory has him fifty-four hours, the church cannot afford to ignore the moral results of the factory system. When the Federal Council of the Churches of Christ, representing over eighteen million Christians in the

United States, met for the first time in 1908, it struck a new note in its frank declaration: "We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. . . . The Church does not stand for the present social order, but only for so much of it as accords with the principles laid down by Jesus Christ. . . . Christ is final authority in the social as in the individual life."

Edinburgh Conference Statement. Two years later, at the great Edinburgh Conference, the same broad vision of the scope of Christian effort was presented by Commission I in its report: "The evangelization of Africa means something more than the introduction of the gospel into existing forms of social life. It means the introduction of education and letters, of agriculture and industries, of Christian marriage and due recognition of the sanctity of human life and property. The problem before the Church is the creation of an African civilization." [1]

The Value of Christian Environment. In vivid language Dr. Axenfeld of the Berlin Missionary Society has set forth the situation of an isolated Christian man enmeshed in a non-Christian civilization: "A golden bridge was built for every one of us (in Christian lands) before we opened our eyes, and when we resolved to become Christians, we simply followed the tendencies of our situation.

[1] Edinburgh Conference Report, Vol. I, *Carrying the Gospel*, 206.

. . . The Christian convert on the mission field finds his language is not yet Christianized to be a suitable organ of the Holy Spirit. He wishes to be, and should be, a good member of his tribe or his state, but it is impossible while his tribe or state is ruled by antichristian rulers and tendencies. As a Christian in a non-Christian country he cannot, as a rule, be even a good member of his family. Conversion is only a beginning. . . . To build the golden bridge of Christian feeling and thinking, of Christian literature and education, Christianized art and Christianized science, Christianized law and Christianized public opinion, in the wide world, is our common work."[1]

Test for Foreign Missionary Enterprise. Has the foreign missionary enterprise hitherto included these magnificent and far-reaching aims? Has it sought in the great mass of non-Christian civilization to draw out a few souls into the light of Western Christianity, or has it carried the light far and wide until entire civilizations have been irradiated? Is it now seeking only to rescue, or also to plant? Is it attempting to separate men from non-Christian country and kindred, or is it attempting to "Christianize the Asiatic consciousness?" In the following chapters we shall seek to answer these questions.

[1] Edinburgh Conference Report, Vol. I, *Carrying the Gospel*, 422.

TYPES OF SOCIAL ORDER IN THE EAST AND THE WEST

The moral ideal of the classical world was a political or social ideal, that of the modern world is individualistic. To the Greek, whether he was philosopher or not, all the interests of life were summed up in those of citizenship; he had no sphere of 'private morality.' If modern theory and practise are defective, it is in the opposite extreme. The modern ethical standpoint has been that of the individual life. This change of standpoint is mainly the result of the acceptance of the Christian principle of the infinite value of the individual as a moral person, of what we might almost call the Christian discovery of the significance of personality. The isolation of the moral individual has been made only too absolute; the principle of mere individualism is as inadequate as the principle of mere citizenship.

—*James Seth.*

According to the Christian view, the true end is neither the individual alone nor society alone, but full development and realization of the individual in society. Extensively, society is more important than the individual, since it is only in society that we find a term comprehensive enough to describe God's plan. Intensively, the reverse is the case, since that which gives worth to society is that it is the training school of individual character. It is because of this reciprocal relation that Jesus, though an individual, can reveal to us the true social ideal. Narrow as was the stage on which he lived, his dealings with the men with whom he was brought in contact manifest the spirit which should characterize the relations of all men everywhere.

—*William Adams Brown.*

U.P. Utah
Eastbound

CHAPTER II

TYPES OF SOCIAL ORDER IN THE EAST AND THE WEST

A Wide-open World. The world of to-day is a wide-open world—wide-open both to travelers and to ideas. The traveler, whether tourist, trader, or missionary, is now for the first time in human history free to visit almost every land on the globe. Of course there are impassable deserts and mountain ranges, there are frozen steppes and primeval forests and impenetrable jungles, where travel is exceedingly dangerous or quite impossible. But there are only two cities in the world from which travelers are still excluded—Mekka, the sacred city of Mohammedanism, and Lassa, the Buddhist center and forbidden city of Tibet. Barriers that were impassable to Alexander and to Napoleon, walls that shut out the crusaders and the medieval Turks, have crumbled and vanished, and lands where fifty years ago the white man never ventured except on peril of his life are now open to every tourist from Europe and America.

Open to Ideas. This modern world is open not only to travelers, but to the penetration of new ideas and ideals. The words Whittier wrote at the laying of the Atlantic cable were poetic rhapsody

then, but have been acquiring a deeper meaning every year since.

> "For lo, the fall of ocean's wall,
> Space mocked and time outrun;
> And round the world the thought of all
> Is as the thought of one."

The swift mail steamers, the ever-growing network of steel rails, the electric cables that thread the seas, have given the world, as it were, a new nervous system, and have enabled all civilized nations to receive news simultaneously and to throb with the same emotion at the same instant. An international event, like the death of the Japanese emperor, Mutsuhito, or the sinking of the Titanic in mid-ocean, awakens a responsive thrill around the globe. A speech in the English parliament is often read a few hours later in Egypt and China, and—owing to the difference in time—a few hours earlier in New York and Boston. The act of General Nogi, in committing suicide after the death of his emperor, was flashed through the Orient and Occident, and his reasons were discussed in every American city. The utterance of John Hay regarding the "open door" was pondered in every Oriental city from Bombay to Peking, and the demand of some English women for political rights has echoed through the harems of Cairo and the zenanas of Calcutta. The world has become a huge whispering-gallery, where a single voice may wake tremendous echoes. No man lives to him-

self, but what he speaks in the ear is proclaimed from housetops.

Impact of Occident on Orient. But the impact of Western ideas on Eastern life is shattering many conceptions on which Eastern life is built. American and European ideals are now permeating the Farther East, with results in some cases good, in others evil, but in all cases far-reaching and momentous. What is the fundamental difference between the structure of society in Europe and America and that in Asia and Africa?

Western Individualism and Liberty. Our Western lands have been for centuries founded on the principle of individualism. Personality, freedom, civil liberty, self-government—these have been the watchwords of Western lands from the age of Cromwell and Luther down to the age of Abraham Lincoln. The " primacy of the person " has marked all Western civilization. Freedom to believe, to act, to achieve, has been the heritage of the " restless, striving, doing Aryan." The Greeks made man " the measure of all things." Ever since the European Renaissance the Greek traits of curiosity, interrogation, self-assertion, self-realization, have marked the European peoples. The whole movement of society, as Sir Henry Maine pointed out, has been " from status to contract "—from inherited social position to the voluntary grouping of men according to their personal choice. The English Revolution of 1688, the American Revolution of 1776, the French Revolution of 1789, are

simply stages in the great Western emancipation of the individual. The struggle of Crown and Commons in England is the tragedy and the glory of English history.

Extreme Independent Type in America. The American people have gone much further than their British forbears in this self-assertion of the individual. They started out with the declaration that all men are created free and equal. Their fathers were men of a daring and disobedient breed. Naturally the men who crossed the sea in the early perilous days were men of pluck and audacity. "The colonists were more self-reliant than even the original self-reliant British stock, since, broadly speaking, only selected men essayed the ocean journey."[1] They were flung out from Europe by revolts, and in them individualism was doubly accented and developed. They were mainly Protestants, in whose ears was ringing Luther's cry: "Here stand I; I can do no other!" They were men of aggressive, achieving temper, descendants of the Vikings and the Normans, of Sir Walter Raleigh and Sir Francis Drake. They were sailors and soldiers, adventurers, explorers, conquerors, loving the salt air of the ocean and braving the depths of the virgin forest. Their children became the "embattled farmers" of Lexington, and the whalers of New Bedford, and the explorers of the Mississippi valley. The struggle with a harsh northern climate, and often a reluctant soil, only made

[1] W. E. Weyl, *The New Democracy*, 37.

them more virile and dauntless. Many of the greatest men in America were pioneers and backwoodsmen. Even when they brought with them European culture, they were uncompromising individualists. The founders of commonwealths, like Roger Williams and William Penn, the great explorers like Fremont and Marcus Whitman, the great inventors like Samuel F. B. Morse and Eli Whitney, were men who dared to stand alone. They learned to face the whole world unterrified. They had only "heart within and God o'erhead." They had been sifted out of their generation by hard experience, and they were men of large horizons, free movements, and indomitable will. "In blood and bone the Western man is the individualist." [1]

Eastern Solidarity. But in all Oriental civilization we find a social structure wholly different. We find everywhere cohesion, solidarity, the individual completely subordinate to the society of which he is a part. In place of self-assertion we find passivity, in place of resistance to tyrants we find patient submission to fate, in place of progress we find aversion to any change. Instead of restless, eager ambition to climb out of the condition in which one is born, we find the stratification of society into immovable layers. Instead of glorifying the man of action and self-assertion, the East honors the man of contemplation and self-denial. Indeed the teachers of the East have until recently

[1] E. A. Ross, *Social Control*, 8.

looked with amused contempt on our restless Western striving.

> "The East bowed low before the blast
> In patient deep disdain;
> She let the legions thunder past,
> Then plunged in thought again."

Scarcely Due to Physical Surroundings. To discuss the causes of this age-long difference might lead us far afield. It cannot be due merely to difference of race, since the Brahman is as truly of Aryan descent as the Anglo-Saxon. Is it due to the tropical climate, relaxing, enervating, and at times prohibiting physical exertion? Yet Japan, the most cohesive of modern nations, does not lie in the tropics. Is it due to the terrific natural phenomena of Asia and Africa, to the typhoons and floods and famines and volcanic eruptions which overawe puny man and make him shrink into conscious insignificance? Is it due to the sight of the vast deserts, the inhospitable mountain ranges that constitute the "roof of the world," and the treeless steppes that crush man's ambition by their very size and solitude? We who hold that God has made of one blood all nations to dwell on all the face of the earth cannot believe that these differences between East and West have always been so striking.

Cause May be Historical. Two thousand,—even one thousand—years ago the opposition was far less, or practically non-existent. The apostle

Paul seemed unconscious of any great change of atmosphere when he crossed the Aegean Sea, and passed from Asia into Europe. His message to the Ephesians of Asia Minor is not very different from his message to the Philippians of Europe. The writers of the early Christian centuries, whether Roman or Christian, seem unconscious of any contradiction between life in the eastern and life in the western provinces of the Roman empire. It may be that it was Saracens, or Moslems, " who first interposed an insuperable barrier between Europe and Asia, so that the world was practically rent in twain." [1] It certainly must be that the present divergence will dwindle, and East and West will mingle in some higher synthesis. But we gain nothing and lose much if we merely say that

" There is neither East nor West, border nor breed nor birth."

Looking back over the last fifteen hundred years we must admit that " the history of Western civilization is the history of man's emancipation from the tyranny of his surroundings, that of tropical civilization is the record of his enslavement." [2]

Western versus Eastern Ideal. All that we most prize in American life is the offspring of the individualistic principle—the love of liberty, the emphasis on personality, the determination to give every human being a chance, the joy of conscious

[1] Inazo Nitobe, *The Japanese Nation*, 6.
[2] Alleyne Ireland, *The Far Eastern Tropics*, 10.

progress. Our Western temper has found characteristic expression in the motto: "Liberty, equality, fraternity." But such a motto is meaningless to the vast majority of the population of the globe. Liberty, social or political or religious, would be a novel and trying experience for great sections of the Orient. Equality, in the sense of democracy, is not wanted by peoples who from time immemorial have "desired a king," and who admire the generosity of a personal ruler much more than the abstract justice of a code of laws. Fraternity is an unintelligible word to people separated for ages by the granite walls of caste distinctions. The great Indian durbar, when the English sovereigns, the Emperor and Empress of India, made their royal progress through the chief Indian cities, drew forth the real sentiment of the Indian soul—boundless loyalty to a king, boundless reverence for superior and enduring power.

Rigid Caste Control. The arrangement of Eastern society in horizontal layers (where, as in India, the caste system prevails), or into separate compartments (where, as in China, officials are distinct from the people), renders any sort of progress peculiarly difficult. The "crust of custom" is very hard to break through. In India it is believed that the four great castes—the Brahmans, the Kshatriyas (warriors), the Vaisyas (agriculturists), and the Sudras (serfs)—came respectively from the head, the arms, the thighs, and the feet of Brahma. The Brahman wears his sacred white thread over

his shoulder throughout his life, as the symbol of his superiority to all other orders of the human race. The other three castes descend in regular gradations of power and privilege, and below all the castes are some fifty millions of wretched "outcastes," who may not draw water from the village well, or touch any utensil used by those above them, whose very shadow is a pollution and a terror. Men of this low estate may by their shadow pollute any man of the higher castes—at a distance of twenty-four paces, or thirty-six or forty-eight paces, or even while sixty-four paces away! The sins against caste are always purely social sins. Caste does not forbid the holding of any belief or the commission of any moral wrong. But it does with terrible stringency forbid a man to eat with any lower caste, or to marry into a lower caste. It is an iron-bound social system, the most tyrannical and enduring the world has ever seen, by which no man may emerge from the position in which he was born, and by which all individual initiative is strangled at its birth.

Vast Boycotting System. Under such a system each man carries upon his person the marks that show at a glance his social position and his religious faith. Each morning before the man goes forth on the street he paints upon his forehead the signs of his caste, to protect himself from chance meeting with men of inferior birth. But that mark also prevents him from any attempt to rise above his prenatal position. He is held in fetters, clamped

into a social status from which there is no earthly escape. If he is for any ceremonial offense ejected from his caste, he is of all men most miserable. He loses at once his occupation and his home. He is regarded with horror by neighbors and friends. None may trade with him, employ him, or feed him. If he crosses the ocean to study—crossing the "black" sea is a sin against caste—he may be required on his return to undergo most loathsome purification before he can be restored to his place in the caste. Such a social system of course stamps out all originality or even individuality. "It is a vast boycotting system, ready to hand, to crush non-conformity." [1]

Mohammedan Immobility through the Koran. In the great Mohammedan world,—which includes Turkey and Egypt, much of interior Africa, a large part of India, parts of Burma, the Malay States, and Java,—there is no caste whatever, and society is in a sense democratic. But there solidarity and immobility are brought about through rigid adherence to the letter of the Koran. The teaching of the Koran and the traditions that have gathered around it have so stereotyped Mohammedan peoples that any idea of progress is rejected as religious heresy. The Koran, written in the seventh century, poured into an unchangeable mold the life of the Arabs. The original cry, "There is no God but God, and Mohammed is his prophet," may have come as a glad release to tribes living in fear of petty

[1] John Morrison, *New Ideas in India*, 22.

deities and toiling under the heavy yoke of petty superstition. Certainly we can all share Mohammed's hatred of idolatry and all admire a worship which will not tolerate an image in any mosque throughout the world. We should not forget the results in literature and science achieved by Mohammedanism in its early development.

A Petrifying System. But Mohammed's conception of God as absolute arbitrary will, and of human life as merely the working out of divine decrees has in later times petrified the social and religious life of large sections of the globe. The laws of marriage and of inheritance of property, laid down in the Koran twelve hundred years ago, cannot be changed, and property still descends from father to son in Mohammed's way. The ceremonial observances suited to Arabian tribes of the seventh century are binding on all peoples of every land that embraces Mohammedan faith. Still the muezzin calls to prayer five times a day. Still the varied washings, so useful in a tropical climate, must be observed in every climate by whoever would follow Mohammed. Still the Koran, unchangeable in any jot or tittle, is the supreme law, discouraging all real thinking and petrifying social and religious life. Mohammedanism would force Europe and Africa to conform to the customs of the nomadic Arabian tribes of the seventh century. It makes resistance to novelty obedience to God.

Both Systems Degrade Womanhood. This unchanging social structure includes, in both Moham-

medan and Hindu communities, the perpetual inferiority of women. Both systems inculcate the rigid seclusion of women from all active participation in life. If man is passive in the East from choice, woman is passive by ancient prescription which she dares not defy. She is deliberately excluded from all the things that make the life of her husband, or father, or brother, interesting and vital. She is usually illiterate, since education might cause her to become restless and rebellious. She is married before the attainment of womanhood, and thus a happy, care-free childhood is impossible. She is the victim of polygamy, and so is shut into a home likely to be filled with jealousy and petty strife. If she becomes a Hindu widow, even while still a child, remarriage is prohibited, and she becomes the mere drudge and slave of her kindred. Wherever Hinduism or Mohammedanism prevails, a man's civilization necessarily results. The Hindu wife may not even eat with her husband, but must first serve him, and then eat, often from her husband's plate, alone or with her children. She is a subject, if not a slave. The Mohammedan woman may be divorced by the simple pronouncement of the usual formula: "I divorce thee." And for both Hindu and Mohammedan women all these cramping customs, designed to suppress unwelcome individuality, are supposed to be divinely given, eternally binding laws.

Defect of China. China is not only free from caste, but also free from the curse of veiled and

secluded womanhood. Its social structure is extraordinarily democratic. The emperor sometimes rose from the lowest ranks. The poorest boy might take the famous examinations and attain recognition as a great scholar. Women, in spite of foot-binding, have often exercised great influence in Chinese history, and the whole social order has been one to encourage local self-government. Whence then has come the stagnant and even fossilized character of Chinese civilization? Why is it that one of her own citizens has recently said: "China has not been able to produce a world-mind, or an immortal book, or an epoch-making invention for the last twenty centuries." [1]

Devotion to Ancestors. The petrifaction of Chinese civilization has been due chiefly to an unreasoning devotion to ancestors. The Chinese citizen has been held back from self-development, not by the men around him, but by the generations behind him. Of course there are other causes for the immobility of China, such as its seclusion from Europe by mountain ranges and deserts, its long inaccessibility by sea; but the main cause is the extraordinary glorification of the past, leading to the worship of one's own ancestors. On the first and the fourteenth day of each month the normal Chinese household has bowed before the wooden tablets on which are inscribed the names of parents and grandparents and even remote generations. To

[1] L. Y. Ho, *Annals American Academy of Political Science*, January, 1912.

retain the approval of those ancestors, to follow minutely and implicitly their teaching, to reproduce their virtues, is the highest aim of every loyal son in the household.[1] When Sun Yat-sen was chosen provisional President of the Chinese Republic in 1912, one of his first public acts was to visit the "Ming tombs" near Nanking, where the emperors of the great Ming dynasty are buried, and in solemn ceremony "inform" his official ancestors of his accession to power.

Arrested Development. This sense of the presence of past generations has pervaded all Chinese life. The land is filled with innumerable graves, covering every hillside, facing every running stream, standing in the midst of almost every plowed field, or emerging from the growing crops. To disturb a grave is a species of sacrilege. In the streets of Canton every little shop has its shrine, where the shopkeeper may commune with his ancestors before he begins to trade. One of the finest temples in China is that of the Chun Ka Che clan in the city of Canton. There one can see hundreds of wooden tablets, each bearing the name of some ancestor, and also vacant tablets on which the names of those living will some day be inscribed. Each individual thus acquires his sole significance from his place in the family—he is one more tablet

[1] I have myself met a Chinese gentleman who claimed to be a direct descendant of Confucius in the fortieth generation, and his every movement showed his consciousness that forty generations were "looking down upon" him.

amid the thousands. To remove him from the family is to blot him out utterly. Filial piety is the highest possible duty. Loyalty to the teachings of past ages is the test of fitness for present office. The old examinations, given at all the provincial capitals for many centuries, were designed simply to test the candidate's absolute mastery of every phrase in the Chinese classics of two thousand years ago. Thus Chinese civilization, in its own way and by its own peculiar methods, became even more immobile and stereotyped than Mohammedanism or Hinduism. China became the most striking instance of arrested development the world ever saw, on a gigantic scale and by deliberate intention.

Japanese Unity. The solidarity of Japan was forcibly brought home to the Western world by the famous telegram of Admiral Togo to his emperor after the victory over the Russian fleet in the Sea of Japan: "The virtues of your majesty and the help of our ancestors have won for us this victory."[1]

At Sacrifice of Personality. It was that union of past with present, that subordination of each man

[1] The writer said to one of the foremost leaders of thought in modern Japan: "Did that telegram affirm the immortality of the soul? Did the Admiral, do your people, believe that their ancestors were actually fighting beside them in battle?" "Not that; it was not a credal statement, but an instinctive feeling that we and our fathers are forever one." "But what will happen when your people begin to examine the validity of that belief?" "We dread the time when our people shall examine the foundations of what they now hold by instinct."

to the life of the nation, that enabled the Japanese to conquer the apparently impregnable Port Arthur. This national unity has made them reverence the emperor as divine, and hang his picture as a religious symbol in every schoolhouse. But it has also created a family system which crushes out the sense of personal evil, or personal responsibility, and has permitted the woman to sell her honor in order to support her father or educate her brother. Dr. Inazo Nitobe, of the Imperial University of Tokyo, whose former residence in America and service as exchange professor has made him peculiarly competent to estimate both civilizations, points out in his lectures many of the defects of our Western individualism. Then, with the candor of the scholar, he describes the sacrifices required by the social system of Japan: "Individuals are, figuratively speaking, made victims at the shrines of family worship; their very personality is nipped in the bud at the same altar. . . . Our family is based on vertical relations, on successive, superimposed generations, from parents to children." [1] We are not then surprised to find that in the Japanese language there is no word exactly corresponding to our word person (*persona*). Under the old ethical system of Bushido one of the greatest compliments that could be paid a hero was to say: "He is a man without a me."

Tyranny of Tribe among Uncivilized People. In those Eastern lands which are still inhabited by

[1] *The Japanese Nation*, 159.

half-civilized or barbarous peoples, the tribe or the village community is the unit of organization. In Africa the power of the tribe over the individual is absolute. "Natural rights" are undreamed of among savage peoples. The single man has such rights as the tribe may grant him, and no more does he dare to claim. And the law of the tribe is the law of immemorial custom. The customs of the people are so inwrought with their religious beliefs that a violation of established custom is defiance of the gods. "No savage is free," says Sir John Lubbock. "All over the world his daily life is regulated by a complicated and apparently most inconvenient set of customs (as forcible as laws), of quaint prohibitions and privileges."[1] Under such circumstances to change one's religion means to be thrown out of the community at once, and to become a "man without a country," or even a man without a home.

Village Rule in India and Burma. In India the village community, including many castes, has long been a unit of organization, and the compulsion of the village no single man could hope to escape. The solidarity of a native Burmese village has been depicted by one who lived for many years in Burma: "A village does not mean only one collection of houses; it is a territorial unit, of from one to a hundred square miles. . . . The headman and council ruled all the village matters. They settled house-sites, rights of way, marriages of boys and girls,

[1] Quoted by Dewey and Tufts, *Ethics*, 428.

divorces, public manners, they got up such public works as were undertaken. . . . There was hardly any appeal from their decision. The village was a real living organism, within which the people learned to act together, to bear and forbear. There was a local patriotism and a local pride.[1]

Whole East Suppresses Individualism. Thus in Burma, India, Turkey, Egypt, China, Africa—and to a less extent in Japan and Persia and Arabia—the social order of Eastern lands has been either stratified, layer above layer, as in some geological deposit, or fixed in compartments, separated by ancient frowning walls which no single man might dare to scale. In either case the social order was for many centuries curiously fixed, impermeable to new impulse, resentful of every change. The great landlocked Eastern nations, shut from the Western world for ages, have crystallized into masses where the individual is buried in customs harder than the igneous rocks of the geologic ages. As Sir Bampfylde Fuller has said: "Asiatics accept their environment as inevitable and are content to act on the defensive toward it; whereas Europeans are at constant strife with their surroundings in attempts to modify them. . . . Politics in the East have hardly ventured to question an authority which is endowed by religion or supported by force; Western history has been disturbed by denials of this authority." [2]

[1] H. Fielding Hall, *Atlantic Monthly*, October, 1913.
[2] *The Empire of India*, 357.

Brahman Belief Obliterates Personality. This social immobility has been greatly strengthened by the mystical character of much Oriental religion. To the Hindu all human life is Maya, or illusion. Brahma is the primal reality and into him at last shall all individuals be absorbed. The human beings that seem so separate to us are really facets of the primal being, temporary manifestations of the infinite all-pervading life. Thus all personal effort tends to be dissolved in a pantheistic mist. While the common people worship a multitude of minor divinities that are incarnations of the divine, the more subtle minds of the educated classes find divinity in everything, whether good or evil. That God is *all* is the universal assumption. Hence sin is unreal, struggle against it is folly, and personal ambition is futile,—except the ambition to sink at last absorbed in Brahma, as the glancing, tossing waves fall back into the infinite sea. Hence Hinduism has little definite creed, and is more of a social system than a religious faith. Dr. John Morrison of Calcutta finds only three chief doctrines in Hinduism. "These are: first, Pantheism; secondly, Transmigration and Final Absorption into Deity; and thirdly, Maya, i.e., Illusion, or the unreality of the phenomena of sense and consciousness." [1] To such a faith, or rather philosophy, evil is a passing dream, effort as futile as the running of a squirrel in a revolving cage, and the thing which hath been is the thing which shall be. The lament of Ec-

[1] *New Ideas in India*, 153.

clesiastes "All the rivers run into the sea, yet the sea is not full," and the fancy of the distempered Hamlet that "life is a stale and pestilent congregation of vapors," and the dreary belief of Omar Khayyam, that all of us are

> "a moving row
> Of visionary shapes that come and go,"

—all these confessions of the uselessness of struggle are echoes of the fatalism that pervades Hinduism and Hindu society.

Buddhism Leads to Passivity. And Buddhism for the countless millions whom it controls has no happier message. It is indeed filled with pity, it is beautiful in its compassionate temper. But it reminds us of Heine's complaint, as he stood before the mutilated figure of the Venus de Milo in the Louvre: "Alas! she is beautiful, but she has no arms!" The images of Buddha that are sprinkled all over Ceylon and China and Japan are exaltations of the contemplative and quiescent life. That sedentary figure calls men away from the world of action. The nerveless hands rest upon the knees, the head is downward bent. The eyes do not, like those of the Sistine Madonna, survey the far horizon, but are turned inward, and the whole figure invites humanity to cease from striving and retire into meditation. Far better such a figure, as the symbol of attainment, than the bloody deities of Hindu superstition; but it certainly is an invitation to inaction, to passivity. Buddhism sets before

us, as the goal of life, Nirvana, where desire itself shall cease. If Nirvana be not extinction, it is at least the extinction of will and wish. Buddhism constantly presents to its followers the argument: "Everywhere is suffering; suffering springs from desire; hence only through cessation of desire can we attain release from suffering and reach the goal of life." The emphasis on personality is necessarily weak wherever Buddhism prevails.[1]

Oriental Wars without Progress. The result of the immobility of social order in Eastern lands has been in many cases a monotonous history, which taxes the patience of the Western scholar. In European and American history we are fascinated by the story of the growth of laws, institutions, and governments. The tragic wars that have devastated Europe usually had at least some definite outcome, and changed the map of the world. The growth of popular liberty, the struggle against royal prerogative, the abolition of slavery, the spread of suffrage, all these things show a definite unfolding—"first the blade, then the ear, then the full grain in the ear." Runnymede, Plymouth Rock, Trafalgar,

[1] The finest of all images of Buddha is the mammoth bronze statue at Kamakura, Japan, the Daibutsu. For seven hundred years—for the last three centuries without any roof over it—the figure has sat there in mild dignity, gentleness and pity beaming out of the downcast eyes. But the contrast between that bowed, sedentary figure and the athletic figure of "Saint George and the Dragon," or the forward stride of "Liberty Enlightening the World," at the entrance to New York harbor, is the contrast between two attitudes toward life, and two resulting civilizations.

Yorktown—those words call up to us definite advances in the human story, new and permanent levels of human life. But as we try to understand the history of Africa or Central Asia, while doubtless our Western training is responsible for much of our lack of comprehension, we are confronted with constant movement and little progress. We read of enormous migrations, continuous warfares, revolutions immense and bloody, but we "come out at the same door wherein we went." "Real history," says Dr. George W. Knox, "has to do with progress—that makes the interest of the story. In Asia there have been endless wars, . . . leaving the people unchanged, whoever won. Hence it is intolerably tedious, without real movement or result." [1]

What Can Arouse the East? We read the history of the invasions of the Scythians, Tatars, Mongols, with a curious sense of hopelessness and unreality, and catch ourselves wondering if the story is simply a phase of the "Maya," or illusion, in which every Hindu so profoundly believes. And when we see, after the millenniums, the Egyptian fellah or peasant still using the same sort of plow as in Abraham's day, and the Indian ryot living in the same sort of hut as in the time of the Mogul emperors, and the Chinese observing the same elaborate code of etiquette as when Confucius died, we realize that "far as the east is from the west" means a greater distance than the psalmist dreamed. Until Japan emerged into new life, we faced everywhere in the

[1] *The Spirit of the Orient*, 33.

Orient peoples of crystallized ideas, fixed habits, and compacted social order, such as the restless Occident could not endure for a single year. Against that social order Alexander flung his armies in vain. Against it the crusaders hammered for two centuries equally in vain. Against it Britain has now for a century and a half contended in India, with a result indicated in Lord Curzon's declaration: "We English in India are but as the foam on the surface of a fathomless ocean." The question of the twentieth century is whether the Christian faith has a dynamic that can accomplish what marching armies and commercial companies have found impossible. To that question we shall later return.

Must Conserve the Oriental's Social Connections. But this at least is clear: religion in the Orient is and must be a social as well as an individual matter. We can never make English Puritans out of Indian peasants, nor do we wish to. The Kingdom will not come in India merely by isolating single converts from all the life around them. To break up the caste or the village community is not enough; "to replace is to conquer." When the native Indian convert has been plucked away from his caste and his home and his livelihood, what shall we do with him? If he has lost not only his superstitious creed, but has lost also all the "social tissue" in which he was born, what new fellowship shall we provide for him? To embrace Christianity is in most cases to be regarded as false to family and ancestry and native land. His old faith was not a

matter of mere creed; it was woven into his entire life. It covered that life with a fine network of social observances. The pious Mohammedan spreads his prayer-mat five times a day, on the plowed field, in the desert, on the deck of his boat, or wherever he may be. The Hindu farmer cannot sow nor reap grain, nor thrash nor grind it, except at such times as his priest may approve. The devoted Buddhist will not undertake any journey, nor make any bargain, nor celebrate any family festival, without consulting the superstitions that have grown up around the simple teachings of Buddha.

Religion Socially Pervasive. The Oriental has never understood what we mean by the distinction between sacred and secular. All his life is saturated with his religion, and he cannot conceive the smallest part of life as exempt from religious motive and sanction. He makes little of what we call congregational worship, observed at set times in the week, but he prays after his fashion constantly, propitiates at every cross-roads the demons that he dreads, and refuses to make the smallest decision unless assured that his gods are with him. Hence religion in the Orient, while often degraded and degrading, has a social pervasiveness which is astonishing. Instead of being ashamed of his religion, the Oriental finds in it the indispensable element in agriculture and trade, in travel and labor, in life and death. Instead of confining it to sacred times and places, he puts his images everywhere and bows before them morn-

ing, noon, and night. Amid all the darkness of non-Christian faiths the Oriental bears witness to Sabatier's declaration that "man is incurably religious."

Movement by Mass. Now it is obvious that in such coherent societies as we have described mass movements are to be expected among the people. In Western lands the individual reformer or protestant or revolutionist has frequently stood forth alone and defied the powers that be. "Athanasius against the world" is a figure congenial to European thinking. But the East, while it has of course had its individual reformers, has usually been marked by huge slow migrations, vast but gradual changes of sentiment, and has been like a floating midsummer cloud "that moveth altogether if it move at all." The unrest that has been stirring all Eastern lands since Japan's victory over Russia is a vague mass-feeling that can hardly be located or defined. Africa has no single native mind to lead its awakening life. India produces no Cromwell nor Washington. Whether China has produced a man who can voice the national aspiration and lead it to national achievement remains to be seen. But the general movement in every Oriental land is, as it were, subterranean. Far beneath the surface that is visible to every traveler vast currents are flowing, imperceptible changes are wrought in racial feeling, and when the people do move toward a new ruler, or a new ideal, or a new faith, they go in shoals and herds and masses.

National Gravitations. Hence, if Eastern lands shall accept the Christian faith, they may "fly as doves to their windows." For many centuries impassive Oriental minds may offer a stolid resistance to Christianity, and then a nation may be born in a day. The surprising spread of Buddhism through all India, followed by its complete expulsion from India proper and its swift expansion in China and Japan, is a case in point. The swift triumph of Mohammedanism in its earlier stages is well known, and many an African tribe has in recent years come bodily into the Mohammedan fold. When Christianity is really understood in Eastern lands, when we can separate it from all the intrigue of politics, the sharp practises of commerce, and the vices introduced by traders, and can present it as a spiritual faith and force, may we not expect whole communities, tribes, and castes to embrace it?

Problem of North India Mass Movement. The Bishop of Madras has recently reported significant mass movements which he has witnessed in a visit to northern India. In 1891 there were only 19,780 native Christians in the Punjab. Ten years later there were 37,695 Christians, while in 1911 he found there 163,994 Christian converts. A growth of eight hundred per cent. in twenty years is difficult for us to conceive, but quite in accord with Indian ideals. A conference of six denominations was called at the city of Lahore to determine how to deal with such an incoming tide. Were these converts' motives pure and Christian? Did they realize what

PALMER BOARDING SCHOOL, TELUGU, SOUTH INDIA

Anglo-vernacular and upper primary school; 212 pupils

they were doing? Doubtless their motives were varied and mingled, as in all that is human. Doubtless one great reason for the spiritual migration from Hinduism to Christianity has been the revolt of the "depressed classes," the outcastes, against the tyranny of Brahmans, and the evident response to the social sympathy of the Christian Church. But whatever the motives, the facts are portentous. "The situation in the Punjab is urgent and extreme. The mass movement is advancing with extreme rapidity; it is bound to advance even more rapidly in the immediate future; it is animated by powerful motives that are legitimate but dangerous; the resources of the missionary societies are inadequate for instructing the new converts and teaching the baptized Christians: to-day there are 160,000 Christians in the Punjab, in five years' time there will be 300,000; in ten years' time a *million;* it will take five years' time to train a body of teachers sufficient even for the pressing needs of to-day. There is no time therefore to be lost. 'Educate, Educate, Educate,' ought to be the watchword of every mission Church working in the Punjab, and if the Churches in the West fail to respond to the appeal that comes to them from this great movement now, they will bitterly rue their shortsightedness or apathy ten years hence, when they have to deal with half a million Christians, discontented with their social position, fired with a passionate desire for land and liberty, and at the same time illiterate, imperfectly instructed in the truths of

Christianity and little influenced by the spirit of Christ."[1]

Baptist Telugu Movement. The remarkable ingathering among the Telugus in southern India in 1878 is one of the fascinating stories of modern times. The "Lone Star Mission," carried on for years in the face of appalling obstacles and discouragements, was suddenly transformed by a religious movement which amazed and perturbed the missionaries who had brought it about. During the great famine of 1876-78 for eighteen months none were received into the Church, as the missionaries were exceedingly cautious about making "rice Christians." But as soon as the doors of the Church were opened, 10,000 new members were received in ten months by Dr. J. E. Clough and his colleagues of the American Baptist mission, 2,222 being baptized in a single day. And the mass movement did not suddenly cease nor involve reaction. To-day in that one mission there are 60,000 communicants, and 625 schools with 15,000 pupils.

Dr. Clough's Attitude. Dr. Clough had been brought up in the free life of the American prairie. But in India he found himself facing a complex and powerful social system. His success was achieved by the abandonment of any attempt to create a Christian Iowa or a Christian Kansas under the Indian sky. In his autobiography,[2] he writes:

[1] The Bishop of Madras, *International Review of Missions*, July, 1913.

[2] Now in press, edited by Mrs. J. E. Clough.

Utilizing Native Conditions. "I can see in looking back that nothing could have been further apart in social ideals than I, with my inherent love of individual rights handed down to me through six generations of Americans on the one side, and these Madigas, bound up in a system where the community was everything while the individual counted as nothing. I was conciliatory in many ways. I let Christianity find a place for itself in the common village life and expand along the old-time manner of thought. The tribal characteristics, the village community, and family cohesion, all came into play. Where village headmen were among the converts I took away from them none of the authority which their village system had given them. By common consent they became deacons, and the old authority was exercised under the new régime. To force a lot of Western ideas upon such a converted village elder was not to my mind good policy. I let him stay in his groove, and let him learn in his own way how to live a Christian life and help others to do so.

Thus Winning Success. "It is possible for me to say in retrospect what I would not have cared to say thirty-five years ago. At that time the whole trend of opinion in the Christian world would have been against me. But now I can say without hesitation that the Western forms of Christianity are not necessarily adapted to an Eastern community. . . . My attempt at church organization along Western lines I cannot say was a success. In

so far as I could make use of the primitive, in so far did I succeed."

Recent Methodist Telugu Movement. But other missions among the Telugus are having to-day an experience similar to that of thirty-five years ago. The Methodist missionaries have gathered 14,000 people into the churches, and remarkable scenes have recently been witnessed. Hundreds have walked long distances over cobra-infested paths, colliers have come from the mines, employees from the railway, farmers from remote villages, crowding to hear the Christian message. The caste system of southern India is more rigid and tyrannical than that in northern India, and thousands of natives who could never muster courage to act alone are coming in families and groups and villages to profess the new faith. These people are poor, despised, illiterate. All Christian customs and ideals are to them strange and far away. Their coming in masses has been opposed by some conscientious missionaries. But others, seeing whole villages and castes turning toward the truth, reaching out with a great hunger for the new teaching, have said: "What was I that I could withstand God?"

The Transformation of Korea. Nor are these movements confined to India. The extraordinary opening of Korea to the Christian faith in the last thirty years is well known. The first missionaries entered Korea in 1884. To-day there are 200,000 Korean Christians, and the number has been increasing so rapidly as to cause seri-

ous embarrassment to those who seek to guide the movement and make it enduring. Here again the reasons for the mass movement were various. The frequent change of political rulers and the ruin of political hopes made the people eager for some steadfast faith. The absence of any really vital native religion made the soil an easy one in which to plant new seed. The simple native language, which "a person of intelligence can learn in a morning and the stupidest person in a few days," made Bible reading a very simple process. The bent of the native mind toward mysticism, the hope of securing foreign protection in time of political disturbance, the docile temper of the people—all these things prepared the way for a great national welcome to Christianity. To-day the Church is no longer the sole refuge of the Korean in distress. Government is under Japanese control, the whole peninsula is now filled with new influences, and the value of the old mass movement is being severely tested. But the national consciousness was forever changed by the sweeping of multitudes into the Church in ten years of extraordinary transformation.

Other National Movements. The marvelous changes in the political and social life of Turkey show us that when the time is fully ripe similar religious changes may there be expected. The upheaval in Persia in recent years has altered the whole attitude of the nation toward the modern world. In Africa probably the most remarkable

mass movement has been that in Uganda, where for several years the converts have numbered seven or eight thousand a year.

The Great Expectation. Such wholesale changes in certain lands or provinces should not induce any roseate anticipations, as if the millennium were at hand. As we shall see later, there are also mass movements of reaction and hostility. Nor should community movements toward Christianity lead us to the mistake of many medieval missionaries, who baptized whole clans and tribes without much inquiry into individual experience or attitude. It remains true that the personal choice of each human soul is the first essential in the spread of the Christian faith. But these great movements do show that since the Oriental has never been accustomed to think alone or act alone, but always as a fragment of some group, we may expect not merely to gain a recruit here and there, but to see whole communities and provinces arising into faith, as some army springs from the ground at a bugle call. There is such a thing as the Christianizing of families, villages, and tribes, there is a conversion of national aspirations and ideals. There is a sudden turning of the vast stream of human history. It was seen in the days of Constantine; again in the day of Luther; again under Napoleon; yet again under Mutsuhito, of Japan. That stream is turning, massively, irresistibly today; but we, dim-sighted, stand too near to perceive it.

THE PROJECTION OF THE WEST INTO THE EAST

The Gospel aims at founding a community among men as wide as human life itself, and as deep as human need. As has been truly said, its object is to transform the socialism which rests on the basis of conflicting interests into the socialism which rests on the consciousnes of a spiritual unity.

—*Adolf Harnack.*

Respect for Oriental national aims and religious aspirations has had small place in Western thinking. The momentous condition of the world at this time indicates an approaching change. None may safely prophesy the nature of that change, but, if we believe in the present activity of the Spirit of God, we may look for great readjustments in Western thinking, for the chastening of inadmissible ambitions, for the growing influence of Christ in the East.

—*Charles Cuthbert Hall.*

June 23, 1917
U.P. Colorado
East bound

CHAPTER III

THE PROJECTION OF THE WEST INTO THE EAST

Meeting of Opposing Civilizations. We are familiar with the old problem often discussed by our fathers: what would happen if a material body moving with irresistible force should strike against another body that is immovable? Somewhat similar is the great problem of the twentieth century: what is to be the result of the projection of the restless, dynamic civilization of the West into the static crystallized civilization of the East? The problem is not simply that of individualism versus collectivism—it is far deeper and more complex. The two civilizations embody opposing ideals of all that is really worth while. An acute observer, thoroughly familiar with life in India, has written of the Indian attitude to-day: "Whatever its modes of expression, the mainspring is a deep-rooted antagonism to all the principles upon which Western society, especially in a democratic country like England, has been built up." [1]

View of Lord Cromer. The contrast between the social and moral values of the East and those of

[1] Valentine Chirol, *India's Unrest*, 5.

the West is depicted by Lord Cromer: "Contrast the talkative European, bursting with superfluous energy, active in mind, inquisitive about everything he sees and hears, chafing under delay and impatient of suffering, with the grave and silent Eastern, devoid of energy and initiative, stagnant in mind, wanting in curiosity about matters which are new to him, careless of waste of time and patient under suffering." [1]

Contrast between East and West. In the preface of his great work on *Modern Egypt,* Lord Cromer still more clearly outlines the mental habits and ideals and values of Oriental peoples. "No casual visitor can hope to obtain much real insight into the true state of native opinion. Divergence of religion and habits of thought; in my case ignorance of the vernacular language; the reticence of Orientals when speaking to any one in authority; their tendency to agree with any one to whom they may be talking; the want of mental symmetry and precision, which is the chief distinguishing feature between the illogical and picturesque East and the logical West, and which lends such peculiar interest to the study of Eastern life and politics; the fact that religion enters to a greater extent than in Europe into the social life and laws and customs of the people; and the further fact that the European and the Oriental, reasoning from the same premises, will often arrive at diametrically opposite conclusions—all these circumstances place the European

[1] *Modern Egypt,* 6.

at a great disadvantage when he attempts to gage Eastern opinion."

Statements of Sayce and Hall. Of course it is quite possible to exaggerate this antithesis between Oriental and Occidental minds. Those who would erect a permanent barrier between races, and maintain that the Oriental is to us forever "inscrutable," are in error. The highest classes in India are of our own blood, and easily compete with the best minds among us. China has been called the land of "topsy-turvydom," because the Chinese wear white for mourning, read a page from top to bottom rather than left to right, etc. But if Americans had been isolated from the rest of the world for two thousand years, would they not appear peculiar? The differences are not due to original constitution, but to environment and training, and in time they may—to the great loss of the world—disappear. But at present they are clear and striking, and to ignore them is to fail in either diplomatic or missionary endeavor. "Those who have been in the East and have tried to mingle with the native population," says Professor A. H. Sayce, "know well how utterly impossible it is for the European to look at the world with the same eyes as the Oriental. For a while indeed the European may fancy that he and the Oriental understand one another, but a time comes when he is suddenly awakened from his dream and finds himself in the presence of a mind which is as strange to him as

would be the mind of an inhabitant of Saturn." [1] H. Fielding Hall, writing out of most intimate knowledge of the Burmese people, says: "The barriers of a strange tongue and a strange religion and ways caused by another climate than ours are so great that even, to those of us who have every wish and every opportunity to understand, it seems sometimes as if we should never know their hearts. It seems as if we should never learn more of them than just the outside—that curiously varied outside which is so deceptive, and which is so apt to prevent our understanding that they are men just as we are, and not strange creations from some far-away planet." [2]

Difference of Ideals. The difference between the two civilizations is not that one has attained the goal while the other is still seeking it. The difference is that one civilization disdains what the other most desires. The virtues of the one have been regarded as vices by the other. Eagerness, haste, energetic unremitting toil, improvement of tools, the accumulation of material comforts, representative government, unlimited freedom of movement, "the glory of going on,"—these are Western "goods" whose value we seldom question. Hence we have in the West an intensely competitive spirit; in school life, in athletic sports, in commerce, in manufacture, even in religion. But inner calm, dislike of haste, meditation, reverence for the past

[1] *The Higher Criticism and the Monuments,* 558.
[2] *The Soul of a People,* 3.

and for the powers that be, dignity of bearing and repose of spirit—these are the "goods" of the Orient whose value is felt by every growing child.[1] Speaking in general terms, the goal of existence in Eastern lands has been release from action, while the goal of the West has been "life more abundantly." What, now, is likely to be the result when ships and railways and telegraphs and telephones are carrying Western ambitions, Western ideals throughout all Eastern lands? What has been the result already of this projection of the Occident into the Orient?

Old Chinese Examinations. The influence of Western education introduced into Eastern lands both by missionaries and by European governments has been profound and far-reaching. Schools have battered down more walls than cannon, and the work of teachers has caused the undermining of systems of thought that have endured for millenniums. No more striking scene can be found in China to-day than the deserted "examination halls" in the city of Nanking on the Yangtze River. The visitor to that city is taken to the top of a tall tower in the center of a vast enclosure surrounded by a stone wall. From the top of the tower he

[1] A distinguished American traveler, calling on an Arab sheik, excused himself to meet another appointment. "You seem to be in haste," said the sheik; "you Americans are always in haste, are you not?" "Yes," said the traveler, "we have invented two words, a verb and a noun, to describe our attitude—the words 'hustle' and 'hustler.'" "Ah!" sighed the Arab chief, "we in the East got all over that thousands of years ago."

looks down on the halls, or cells, said to be 20,000 in number, outspread around him in every direction. The cells are arranged in long rows, with narrow aisles or lanes running between the rows. Each cell is about five feet square. At the bottom is a board on which the student could sleep at night. At the side is a niche in the masonry where the student placed the basket of food which he brought in with him. A little higher is another niche for a candle by whose light the student could write after dark. In that cell the student worked for three days and then had one day of freedom. Then he was shut in for three days more, followed by another day of rest. Then he had three days more in the cell—nine days in all, of rigid, relentless examination. The examination papers were not printed until all the students were in their cells and the gates were closed. This precaution was taken to avoid cheating—which nevertheless was not avoided. If any student died under the strain, as men occasionally did, the heavy gates might not be opened. The body was simply removed from the cell, hoisted over the wall, and carried off by relatives. The supreme object of the imprisoned student was to write an essay which should demonstrate his absolute mastery of the Confucian classics and his absolute loyalty to their teaching. He must prove through the examinations—which were the only door to public office—that he was familiar with every allusion, every phrase, every character in the writings of Confucius, Mencius, and their disci-

ples. Any variation from the original phrasing, any introduction of novelty, any intrusion of personal experience and opinion was fatal to success.

Now Left Behind. But now the visitor, looking down on the 20,000 halls, sees that about 500 of them are in ruins, swept away by an overflow of the huge river. Over thousands of the halls weeds, vines, and mosses are growing, and never again will any Chinese pupil enter any one of them. They are crumbling slowly into dust, and with them has crumbled, not only a kind of examination, but an attitude toward life, a system of values, a standard of character. The passing of China's old education is the transformation of her life. Now the student who would win governmental positions must answer questions in European history, in economics, in social science; and the old Chinese officials, with their huge goggles, their embroidered coats, their clinging to the far past, have gone into hiding, never to emerge. The crumbling of the cells signifies the transformation of the national life.

> "See on the cumbered plain,
> Clearing a stage,
> Scattering the past about,
> Comes the new age."

Ideas in English Words and Writers. Consider the far-reaching influence of merely teaching our English language. There are certain insurgent elements in our English tongue, because there have been insurgent forces beneath Anglo-Saxon life.

The teacher of English may refrain from any attempt to disturb native ideals in China or India or Africa, but he is forced to explain such words as "patriotism," "public spirit," "citizenship." He may have no wish to undermine the throne of any prince, but he must explain the meaning of "committee," "congress," "representative," "freedom." When Verbeck of Japan was forbidden to teach anything but English, he took as one of his text-books the constitution of the United States. What is the result, when, as in India, John Stuart Mill's *Essay on Liberty* has been used as a text-book, and the speeches of Burke are learned by heart? What is the result when men brought up to worship Vishnu and Siva, or Buddha, begin to study passages from Milton and Tennyson? In scores of Indian schools Tennyson's "In Memoriam" has been studied by pupils eager to learn the English tongue, quite unconscious that they were absorbing at the same time English ideals and English faith. There are in India perhaps six million pupils in government and mission schools, a large part of this number studying English. Suppose they read in Tennyson's "The Princess":

> "The woman's cause is man's; they rise or sink
> Together, dwarfed or godlike, bond or free."

Can such reading fail to start questions in a land where all respectable womanhood is shut within the zenana or the harem, or if it ventures on the street is so veiled as to make recognition impossible?

English Speech in Indian Education. It was in 1835 that the English government, under the influence of Lord Macaulay, determined, after long and bitter controversy, that in all the government schools of India education should be given, not in the vernaculars, but in the English language. In this momentous step the government was simply endorsing the view of the great missionary, Dr. Alexander Duff, who strongly advocated the same policy. Dr. Duff, as we shall see later, held that the native tongues could not then express the deepest truths the missionaries had to give, and his powerful influence, and his great success in the English school which he opened in Calcutta in 1830, put all his opponents to silence. But to learn English means to become familiar with terms wrought out by centuries of freedom and Christian faith. In studying the social sciences the student must define such words as society, responsibility, progress, representative—and perhaps referendum and recall. In philosophy the student must learn the meaning of personality, soul, freedom of the will, conscience—and that in a land where individuality has been sternly repressed or regarded as illusion. In science the student learns the meaning of atom and electricity and radioactivity, and also of evolution, the descent of man, the origin of species, and other phrases and ideas which have been the battle-fields of Western controversy. In the study of history the Indian student learns of the revolt of the United States against British rule and the practical autonomy attained by

Canada and Australia. He has before him declarations of independence, defenses of popular liberty, the fervid oratory of John Bright and William E. Gladstone. Is it any wonder that many an Indian student has his head turned, and wants India to achieve in five years what Britain has achieved in a thousand years? To "learn English" is not merely to learn the twenty-six letters of the alphabet and their combinations; it is to become familiar with English liberty and law and ethics and religion. It is in many cases to be dazzled by a new and blinding light.

Effect on Religious Thought. In religious thought the simple learning of English may involve far-reaching changes. The words God, sin, eternal life, convey to the native of India novel conceptions. His god may have been a dancing wooden image, his sin a purely ceremonial offense, his eternal life a ceasing to be. The Mohammedan who studies our English tongue is confronted by such terms as Son of God, trinity, atonement—words whose very meaning is a direct attack on his deepest religious convictions. He cannot read Shakespeare or Milton or Scott or Longfellow without entering a circle of ideas at variance with all his training. He cannot "learn English" without learning what are the chief spiritual treasures of the English-speaking race.

Influence of Science. The study of Western science also has had a profound effect on Eastern conceptions of life. The facts of modern science have

shattered at once many Oriental superstitions. The pious Hindu believes that the Ganges rises in the nail of the great toe of Vishnu's left foot, then issues from the moon, and that the nymphs of heaven by sporting in its waters have imparted to it life-giving power. He believes that any man who dies on the banks of the river is sure of heaven, and that "this sacred stream, heard of, desired, seen, touched, bathed in, sanctifies all beings." How long can such a faith survive the teaching of modern astronomy and geography? "Chemistry and bacteriology," says Dr. Charles R. Henderson, "are making rubbish of a good deal of hoary and venerated idolatry. . . . The evangel has many voices; science is one of them." [1] In the center of Benares is the "well of life," from whose putrid depths, filled with decaying flowers and all kinds of vileness, water is dispensed daily to thousands of devout Hindus. How long will the water retain its sacredness after a little elementary science has percolated down through the common people?

Occupations Vanishing before New Knowledge. Whole occupations are vanishing at the touch of Western knowledge. The "hail-doctor," who by his incantations has for ages pretended to avert the hail-storms, is now discredited in many parts of India. Native medicine in China, which punctured the body in scores of places, to let out the evil spirits, is rapidly losing popular confidence. The educated Chinese can no longer believe that tigers'

[1] *International Review of Missions,* October, 1913.

claws, ground to powder and taken internally, will give him strength. He no longer fears the priest who tells him that a lunar eclipse is due to the attempt of the great dragon to swallow the moon.

Growth of Promptness and Accuracy. The teaching of science is even modifying national character. It gives a new sense of accuracy and the value of truth. It recalls the Oriental mind from hyperbole and glowing symbolism, to a plain direct statement of fact. Hitherto the Oriental has had no sense of the value of time. "Time doesn't count" is a common expression in the Far East."[1] The Oriental moves when he gets ready to move, and the idea of being bound to act at a specified moment is irksome and intolerable. To him a "calendar of engagements" would be a species of slavery. But the exact measurements involved in any scientific study have sharpened Oriental apprehension of time values. In the same way the Oriental has always been careless in estimating size or numbers. If recounting a battle, he would say that 20,000 men were killed, or 100,000, as best suited his purpose to produce a certain impression. An exact estimate of the population of a city seemed to him needless, pedantic, or even wicked,—we remember how David was condemned for attempting a census of Israel. But now, wherever Western education has gone, a

[1] When the writer asked an Indian servant at a railway station "What time does the train start?" the answer was: "In ten minutes; yes, in about fifteen minutes; surely it will go in half an hour."

new power to discriminate, to make accurate statement, to adhere to simple facts, has begun to enter the national character.

Spread of Modern Inventions. And the influence of science, made concrete in modern inventions, has been bewildering and shattering. Formerly the Chinese tore up the tracks of each new railroad, convinced that since it was disturbing hundreds of graves it must rouse the anger of their ancestors. But now a railroad enters the capital city of Peking through a huge breach in the ancient wall, and makes a most spectacular approach to the " forbidden city." The steamboat now sails peacefully from Canton up the West River to Wuchow, a three days' trip, where before the Boxer Rebellion of 1900 the smoking monster would have been savagely attacked as an offense to all the spirits that guard the river. The caravans of patient camels traveling from Mongolia southward pass through a huge crumbling gateway in the ancient Great Wall of China, and also pass under telegraph and telephone wires, throbbing with the news of the world. The Great Wall, built in the third century before Christ, meant fear, seclusion, defiance; the electric wires mean welcome, brotherhood, desire to know and feel with the whole round world.

Breaking Down Social Barriers. In India the coming of the railroads has proved the most formidable attack on the iron-bound system of caste. The Brahman and the Pariah both must ride—they cannot refuse the enormous advantage. But if they

pay the same fare they find themselves in the same compartment. The Brahman has protested vigorously that he is being defiled, and that the vile creatures of lower birth should be kept out of his way. But the inexorable English guard quietly says, "Same fare, same seat," and there is no appeal. Somehow the high-caste men and women find a way of explaining their conduct, and endure contacts with inferiors which thirty years ago would have been thought polluting and degrading beyond repair. The tyrannical caste distinctions of India, the fear of evil spirits in China, and many superstitions in all Eastern lands are being driven out, or seriously weakened, by steam and electricity from the West.

Static Quality of Mohammedanism. We have already noted the static quality of the Mohammedan world, forever fixed by literal adherence to the minute regulations of a divinely dictated book. Wherever the Mohammedan faith is dominant the only elementary education consists in memorizing that book. Most interesting it is to visit the *kuttabs,* or little village schools in Egypt, and see—and hear—the children all studying aloud at the top of their voices. Such a school needs no placard, for the deafening din is heard afar. Each child sits cross-legged, its little body swaying rapidly to and fro, to prevent falling asleep, while it recites aloud passages from the Koran. After the lesson is memorized it is written out with a reed pen on a sheet of tin—the substitute for a slate—once a part of

a tin oil-can. But there is no study of nature, of any plant or rock or tree or star, no study of history or geography or any science—merely the parrot-like repetition of the precepts of the seventh century which hold the Mohammedan world in their vise-like grip.

Method in the El Azhar. At the great Mohammedan University in Cairo, the El Azhar, we find the same conception of education, adapted to adults. Ten thousand pupils assemble there each year, coming from places as far asunder as northern Russia and southern India. Each professor sits at the base of a great column of the open court and around him on straw mattings sit the listening students. The teacher expounds hour after hour, but usually the theme is the same as in the children's kuttab—the text of the Koran or of the various commentaries and expositions that have gathered around it. The endeavor is everywhere the same—to fix all social and moral life in the same ancient mold, to crystallize all action into the shapes prescribed twelve centuries ago.

Now Meeting the Modern Spirit. But even this cast-iron system is now stirred within and is facing portentous changes. Modern critical methods of study are being applied even to the Koran, and its stupendous claim to have been dictated by the angel Gabriel cannot go unexamined. Its laws regarding marriage and bequest have had to adjust themselves to the demands of English courts in India. Its picture of God as absolute monarch, and men as but his

tools, must adjust itself to the modern claims of freedom, democracy, and self-government. Its treatment of woman, shutting her into the harem or behind the veil, is now clashing with the world-wide demand for the emancipation of womanhood from all that enfeebles and crushes personality. Its schools are now confronted with the demand for training of the hand in useful work, and for some real knowledge of nature and life.

Recent Political Changes Affecting Islam. Meanwhile political changes are big with religious result. The Turkish revolution of 1908 put the "Young Turks" in power. A constitution was granted, and the sultan—whose atrocious cruelties had richly earned him Gladstone's description, "Abdul Hamid the damned"—was deposed and driven out. Many social reforms followed. The loss of Tripoli to Italy diminished the prestige of the new sultan, the titular head of all Islam. The Balkan war, whose full results are not yet clear, has driven the Turks into a small corner of Europe and liberated from Turkish misrule provinces oppressed and harried for centuries. The defeat of the Turkish arms has carried shame and doubt to every Mohammedan tribe in Arabia and every Mohammedan colony in India. It is clear as the handwriting on the ancient wall that the social and religious system of Mohammed must be reformed or cast out. It thrives when confronting barbarous tribes. It is still strong, aggressive, and advancing in darkest Africa. But wherever it has been subjected to the searchlight

of modern knowledge it has begun to falter and decay.

Nitobe on Old Japan. The marvelous transformation through which Japan has passed in the last fifty years is vividly reviewed by Dr. Nitobe. In striking paragraphs he gives us a picture of the sudden projection of the new into the old in Japan: "Cut off from the rest of the world by an exclusive and inclusive policy, there was formed a society impervious to ideas from without, and fostered within by every kind of paternal legislation. Methods of education were cast in a definite mold; press censure was vigorously exercised; no new or alien thought was tolerated, and if any head harbored one, it was in immediate danger of being dissevered from the body that upheld it; even matters of frisure, costume, and building were strictly regulated by the state. Social classes of the most elaborate order were instituted. Etiquette of the most rigorous form was ordained. . . . Even the manner of committing suicide was minutely prescribed. Industries were forced into channels, thus retarding economic development." [1]

Progress in New Japan. But the Emperor Mutsuhito, who ascended the Japanese throne as a lad of sixteen, in 1868, at once proclaimed the "Charter Oath of Five Articles," intensely modern, one article of which announced that "knowledge and learning shall be sought for all over the world." Then the

[1] *The Japanese Nation, 72.*

swift and amazing changes followed: "The year 1871 saw the abolition of feudalism. . . . Not only was education made compulsory between the ages of six and twelve, but education in the wider sense of self-governing citizenship was insisted upon. . . . Side by side with the preparation for civil liberty, reforms were set in motion in every civil and political institution. . . . The time-honored social classification of citizens into the samurai, or military and professional men, the tillers of the soil, the artizans, and lastly the merchants, was abolished. The defense of the country was entirely remodeled. . . . In political life the transformation was, if anything, more marvelous. . . . The constitution was in 1889 proclaimed in the name of the emperor, and the first parliament took its seat the following year. . . . The Gregorian calendar was adopted and the Christian Sabbath made a regular holiday. Laws were codified on the principles of the most advanced jurisprudence, yet without violating the best traditions of the people. Higher education in cultural and technical lines was encouraged and patronized. New industries were constantly introduced or old ones improved. Means of communication—shipping, railways, the telegraph, and telephone—have been steadily extended. Changes in all departments of national and commercial life are still transpiring. . . . The statement is often repeated, that Japan has achieved in five decades what it took Europe five centuries to accomplish. The privilege of youth lies in the in-

heritance of the dearly-bought experience of age. We are forever indebted to our older sisters in the family of nations." [1]

Her Success Has Aroused Asia. And Japan's forward movement has touched the imagination of all Asia. The story of her revolution—or restoration, as she prefers to call it—has been told in the ears of every Oriental prince. The sound of her great guns, in her amazing victory over Russia in 1905, has echoed through all Asia. At last an Asiatic power had triumphed over a European power of the first magnitude! At last the little brown man had proved his ability to grapple with the white man on the white man's chosen field, military and naval strategy, scientific medicine, and organized warfare.[1] The news flashed over the new electric wires of China and India, journeyed on camels and ponies into Mongolia and Tibet, was carried by swift runners into villages of the Caucasus and the Himalayas, and remote Asiatic tribes and provinces began to stir and seethe with long-repressed ambition. The English poet, Alfred Noyes, has painted this great change in the modern consciousness, in verses more accurate than any prose statement:

"The spirit that moved upon the deep
Is moving on the minds of men;
The nations feel it in their sleep,
A change has touched their dreams again.

[1] *The Japanese Nation,* 82-88 passim.

Voices confused and faint arise,
Troubling their hearts from East and West,
A doubtful light is in their eyes
A gleam that will not let them rest.

The dawn, the dawn is on the wing,
The stir of change on every side,
Unsignaled as the approach of spring,
Invincible as the hawthorn tide."[1]

Japan's Perilous Moral View-point. But if Japan has led all Asia in opening the mind to Western ideas, she has also led Asia in consciousness of uncertainty and "doubtful light." Dr. Sidney L. Gulick, who by long residence has acquired intimate knowledge of the Japanese, writes to the secretary of the American Board: "The influx into Japan of Occidental naturalistic philosophy, irreligious spirit, intense industrial and commercial activity, and lust for gold and pleasure is producing widespread moral disaster. Even the system of popular education, so valuable in many ways to national prosperity, is having an unfortunate influence, in that, while the scientific education it imparts destroys belief in traditional faiths, it has not been able to provide an adequate substitute. The public school system has officially discarded religion and the ethics based thereon, and has attempted to found morality on patriotism and imperial deification. The result of this policy has been to undermine moral and spiritual life, a result which has become a matter of keen solicitude to many patriots

[1] Alfred Noyes, "The Dawn of Peace."

in positions of responsibility. . . . Japan's life is characterized by increasing spiritual perplexity and moral peril, for to many of the educated class, trained in science and history and relatively familiar with various religions, the religious faiths inherited from the past have lost their meaning, value, and power, while their motives for moral conduct and sanctions for social life have become ineffective. Now, unless some new religious faith is found able to maintain itself in the presence of modern civilization, the universe comes to be regarded as a great, irresponsible machine (material or psychic), mercilessly working out its inevitable results, regardless of man's nature and needs."

Conflicting Currents. Count Okuma, one of the wisest of the older statesmen, is perfectly candid regarding the difficult moral situation of this era of transition: "Japan at present may be likened to a sea into which a hundred currents of Oriental and Occidental thoughts have poured, and, not having effected fusion, are raging, wildly tossing, warring, roaring. The old religion and old morals are steadily losing their hold, and nothing has yet arisen to take their place." [1]

Problems of Adjustment. Miss Ume Tsuda, one of the first five Japanese girls sent by the Japanese government in 1872 to study in the United States, has recently described the present conflict of ideals. "Suddenly into the midst of the old monotonous life of the middle ages has rushed the full flood

[1] *The Missionary Message,* 116.

of present-day civilization. Japan, awakening from her sleep of ages, has tried to catch up by one bound with the progress made in centuries by the other nations. This difficult task is being done with a marvelous rapidity. To women no less than to men has come the new life, calling them out into a new and stirring world, with changed responsibilities and duties, new thoughts and ambitions. These conditions are bewildering, and there are many adjustments to be made and problems to be settled." [1]

Older Standards Without Force. Baron Shibusawa, "the Morgan of Japan," was brought up in the Confucian system, and is still satisfied with it for himself. But he sees that it has no hold on the young men of his nation to-day, and he declares: "The young men now coming out as the product of the school system have no religious faith nor moral principles, but live for money and pleasure."

Adoption of New Customs. Viewing the process, then, in a large way, what are some of the immediate results of the projection of Occidental ideas into the Oriental mind? The most obvious result is a widespread restlessness and in many places a feverish discontent. A general questioning spirit has been aroused among peoples who have for centuries simply accepted and obeyed. The "custom of the country" is no longer to be blindly and necessarily approved. European costume is

[1] *International Review of Missions,* April, 1913.

displacing—to the regret of every artist—the old picturesque native dress. Among the young business men of Egypt the white turban has given place to the somber derby, and the long silk gown of flashing colors has made way for the "customary suit of solemn black." The veils worn by the fashionable women of Cairo have become a mere bit of gauze, hardly concealing a single feature. The huge wooden shoes of Korea are replaced among the well-to-do by European footwear. The gorgeous mandarin coats of China can no longer be worn on the public streets, and are everywhere sold for a song. When the revolution of 1912 broke out in Canton, every Chinese cue in the city disappeared in two days. The police went about the streets with shears in their hands, snipping off every cue if the owner had neglected to do so. Boatloads of country people coming down the river and arriving at Canton were met at the landing-place by the police, and the astonished country-man, who had not yet heard of the revolution, was horrified to see his dearest earthly possession—the cue—clipped from his head and placed in his hands. Social regulations that no one has for centuries defied are now being critically examined or openly flouted. An Englishman who has spent a large part of his life in Burma thus describes the new unrest of that land: "In the place of placid content we [the British] have given the ambition to better things; in the place of the belief that to possess nothing is the highest good, we are implanting the belief that

to gain money is the worthy aim of endeavor; and we are naturally enforcing the British view that to strive, to succeed, and to obtain is right and lawful, in place of the Burmese belief that to share is better than to hold, to dance happier than to work, and to be content holier than to strive."

Movements toward Nationalism. A spirit of nationalism, such as Europe has seen in the case of modern Germany, Italy, and Greece, is now working like a ferment in Eastern lands long passive and stagnant. The yoke of foreign control galls Eastern peoples as never before. "China for the Chinese" is an old familiar cry. But now we hear also "India for the Indians," "Egypt for the Egyptians," and the constant pressure of the Filipinos for self-government is felt each day in Washington.

Astounding Change in China. But it is in China that we see to-day most clearly a complete upsetting of revered traditions, and a reversal of the customs and ideals of three thousand years. The abolition of the cue in South China is merely the outer sign of the inner transformation. Discontent with the past has taken the place of adoration of the past. The ethical basis of Chinese life has suddenly crumbled and vanished, as the great campanile at Venice suddenly collapsed in a cloud of dust. Confucius based all human duty on five relations—the relation of sovereign and subject, of husband and wife, of parent and child, of brother and sister, of friend and friend. That was admirable as far

as it went, but since the overthrow of the Manchu dynasty the first and fundamental relation, that of sovereign and subject, no longer exists! The most solemn ceremony in all the Chinese nation has been the annual worship by the emperor, kneeling alone under the open sky on the marble platform of the magnificent Temple of Heaven in Peking. But not only has the emperor vanished; the marbles of that great temple are cracked and broken, and the Young Men's Christian Association recently held a Christian service on the very spot where the emperor used to kneel.

Request for Prayer. In the year 1900, at the time of the Boxer troubles, two hundred and sixty-five missionaries perished, thousands of native Christians were slaughtered, and the nation seemed determined to drive every Christian into the sea. But in the spring of 1913 President Yuan Shi-kai sent a telegram to leading Christians in every great city of China, asking that Sunday, April 27, be observed as a day of Christian prayer for the blessing of God on the young republic. The writer was in Shanghai at the time, and both missionaries and foreign residents rubbed their eyes and gasped in astonishment. Some cried incredulously: "A political movement—a mere piece of good policy!" But what has made it "good policy" for ancient China to appeal for Christian prayers? How comes it that in the very palace of the empress dowager, who thirteen years before was breathing out threatenings and slaughter, it is now considered good

policy to conciliate Christian sentiment and beg for Christian sympathy? Such a reversal of national feeling in thirteen years can hardly be found in all previous human history. That is not evolution—it is revolution. It is not the slow rising of the tide—it is the resistless sweep of a tidal wave. The land where once all life had crystallized into unchangeable forms, has suddenly become fluid, plastic, seeking new molds from the Western world.

Homage of Japanese Emperor Passing. Evidently this intrusion of Western thought has brought more than discontent; it has in many cases brought disintegration. It has undermined, as we have seen, the government of China, and in another way it is undermining the attitude of the Japanese toward their own government. The Japanese emperor has always been regarded as divine, as a direct descendant of the gods, and all early Japanese history is largely mythological. But the higher criticism, applied to Japanese history, has made those early stories quite incredible, and brought in question the imperial descent. Never can the attitude toward the new emperor be the same as toward the old. Japanese statesmen played with the present emperor in his childhood, they studied with him at school, and, devoted patriots as they are, they cannot think of him as other than a human being.

Perils of Transition Period. Our Western individualism is attacking at the same time the worship

of ancestors in China and the bondage of caste in India. The result sometimes is a social anarchy which is full of danger. The Chinese young man who refuses longer to bow before the ancestral tablets in the home may become a conceited upstart, who holds himself superior to all the sages of the past and the present. The Chinese woman who refuses longer to be subject to her mother-in-law may learn to ignore all family bonds and despise all social order. The Bengali who has become familiar with the writings of Jefferson and Mazzini sometimes becomes a wild-eyed fanatic and maker of bombs reserved for British officials. The African native who, in asserting his manhood, has rebelled against his tribe and defied the chief, may become a mere outlaw. Even among the natives of Java, those "mild-eyed children of the southern sea," by nature wonderfully docile and gentle, there is now a demand for better schools, more considerate treatment from their thrifty Dutch rulers, and larger participation in the government.

New Problems Raised. The entrance of Oriental peoples into civilization has brought with it startling problems and novel dangers. Wealth has brought in its train luxury and sensuality. Science is demolishing the old false sanctions of moral conduct. History is demolishing the false bases of patriotism and destroying reverence for thrones. The study of Western law is making the old Oriental court procedure seem quaint or ridiculous. Machinery is revolutionizing social conditions in great cities, and

bringing in labor problems unknown before. Around Bombay and Calcutta stand the smoking factory chimneys, just as around Liverpool or Fall River. China has already forty-one cotton mills, forty-nine breweries and distilleries, thirty oil mills, forty flour mills, and the last cotton mill erected in Shanghai contains over two hundred thousand spindles. Electric-light stations have been opened at Foochow and Hangchow on the coast, and at Changsha in the far interior. In central China, at Hanyang—the Chinese Chicago—are iron works, employing some three thousand workmen, rolling huge steel rails for Chinese railroads, and shipping them to America in close competition with the famous firms of Pittsburgh. Not far from the iron works of Hanyang are deposits of coal and iron sufficient to last for a thousand years.

Industrial Disturbance and Distress. But for East, as for West, the increase of knowledge is not without increase of sorrow. The iron mills of Hanyang have created such labor problems that the directors have been forced to study "welfare" work, and have offered to erect a Y.M.C.A. building as soon as a suitable secretary can be found. The jute mills and cotton-mills of Calcutta are sending good dividends to their stockholders; but they are breaking up the family system on which Indian life is built, they are introducing child labor, they are destroying native arts and industries that have endured for centuries. Everywhere throughout the East may be found American sewing-machines, and

the clicking of the flying needle may be heard in scores of idol temples in India. But the sewing-machine and the cotton-mill are driving out the native needles, native looms, and native handwork. Great cotton plantations and sugar plantations are now being developed in the land of the Pharaohs, but the "perennial irrigation," whereby the land is flooded with Nile water for longer periods, is changing the very climate, and the peasants are laboring under novel and trying conditions. The railroad locomotive now climbs from Jaffa to Jerusalem, but with it enter disturbing forces, uprooting the customs of three thousand years. The steamboats now churn the waters of the Kongo River for hundreds of miles, but they carry the white man's rum, his firearms, his contagious diseases, his nameless vices.

Phases of Religious Resistance. In view of these startling changes in the "changeless East," no wonder native religions are rousing themselves to new resistance. Reactionary organizations are now formed in many regions to resist the further encroachment of Western ideals. In Japan there is a new society whose object is to bring about a return to the Shinto faith. Republican China has selected Confucianism as the religion of the state. In India the "Swadeshi" movement is widespread. In several Indian cities there is a Young Men's Buddhist Association, attempting to duplicate the methods and so resist the advance of our Young Men's Christian Association. Buddhist priests are holding "protracted meetings," and far into the

night their lamps are seen and their voices heard exhorting their countrymen not to yield to Christian teachings. The National Congress of India has for many years sought to provide a platform on which all Hindus could meet to resist further encroachment by British officials and further intrusions of Western religion. Western theosophists are encouraging Hindus in a resolute resistance to everything Christian. Many new associations have sprung up, attempting to resist the West by virtually adopting its ideals. Such are the Widow Marriage Association, the Hindu Widows' Home, the Nish-Kama-Karma-Matha (Society for Selfless Work). Such movements, unheard of before in the Orient, show desperate attempts at reform from within, as the only possible alternative to reform from without. In some cases they are a kind of death-bed repentance of an enfeebled or expiring faith.

Chaos or Christianity. But these efforts will not permanently avail. The native religions have not the dynamic to meet the dilemma. That dilemma in many cases is simply *chaos or Christianity*. "The old order changeth"—sometimes gradually, like a glacier, but in many cases swiftly, like a crashing avalanche. Are we of the West content merely to unsettle and undermine the institutions of the East? Are we merely to destroy the African's faith in his witch-doctor, the Brahman's faith in the waters of the Ganges, the Buddhist's faith in karma, and the Confucianist's faith

in the "five relations"? Are we with our scientific research, our discoveries and ingenuities, our restless roaming intellect, merely to play the part of destroyer in the modern world? Are we simply to demolish idols and leave the world full of vacant shrines? Or are we to give to the Eastern world a deeper reverence, a more satisfying faith, a nobler moral code, a truly Christian life? We who have sent our fleet of warships round the world, shall we also send our religion? We who have sent through all the Eastern lands our food-products, our textiles, our automobiles, shall we also send our Bible? We who are breaking down family life and ancient forms of worship and long-established government in the Farther East, shall we also plant the faith in God the Father and in Jesus Christ his only Son our Lord? The alternative "chaos or Christianity" may be a dilemma for the East, but is surely a challenge to the West.

SOCIAL ACHIEVEMENTS OF MISSIONARIES

If one saw a single navvy trying to remove a mountain, the desolation of the situation would be sufficiently appalling. Most of us have seen a man or two, or a hundred or two—ministers, missionaries, Christian laymen—at work upon the higher evolution of the world; but it is when one sees them by the thousand in every land, and in every tongue, and the mountain honeycombed, and slowly crumbling on each of its frowning sides, that the majesty of the missionary work fills and inspires the mind.

—Henry Drummond.

The social aspect of the missionary service has long been very impressive to me. It seems to have what social service in this country often lacks, the persistent and unashamed personal religious appeal. It aims not merely to relieve men but so to touch them that they shall become themselves agents of relief. We cannot safely divorce social service and religion.

—Arthur C. Baldwin.

June 23, 1917
U.P. Colorado
East Bound

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CHAPTER IV

SOCIAL ACHIEVEMENTS OF MISSIONARIES

Proper Benefits of Missions. No one would claim that the Christian missionary enterprise, or even the Christian faith itself, has been the sole source of recent progress in the non-Christian world. The obligation of perfect candor, which rests on every historian, is peculiarly binding on one who deals with the facts or the narratives of religious enterprise. To view all missionary statistics through rose-colored glasses, ignoring the grim obstacles that face all noble effort, and the failures that are common to all good men at home and abroad, is to prepare for a rude awakening and reaction when the full truth is known. To suppress discouraging facts in order to secure continued support, or to ignore contributory causes in order to magnify our own effort, would be both dishonest and suicidal. The Book of Acts, the first missionary journal, is in this respect a marvel of candor. Belonging avowedly to the literature of propaganda, it nevertheless does not hesitate to record the small results of the magnificent address on Mars' Hill, the lamentable dissension of

Lincoln Christian College

Paul and Barnabas, and the "many adversaries" to be faced at Ephesus.

Some Help from Trade and Commerce. There is glory enough for the foreign missionary enterprise, even when all other powers have been given their full credit. Traders from Western lands, with no altruistic motive, have often carried the tools of civilization far and wide. Commercial companies are to-day sending thousands of plows into Africa, looms into India, oil into China, sewing-machines into the South Sea Islands, and are constructing railways, canals, and telephone lines throughout the Orient. It was the United States government behind Commodore Perry that compelled the opening of Japan in 1853. It is the British government that by the building of the great dam across the Nile at Assuan, and the introduction of better methods of tilling the soil, is now lifting the Egyptian peasant out of poverty six thousand years old. Applied science, as we have already seen, is reshaping vast regions of the world, both East and West. It is changing ancient modes of life, creating new wants, putting Sheffield cutlery and Lancashire cottons into Bombay and Calcutta, German rifles into Turkey, and American automobiles into Java and Borneo.

The Christian Faith the Mainspring. But when all this has been admitted, it remains true that the mainspring of human progress has been for nineteen hundred years, and is to-day, the Christian faith. The moral dynamic that transformed our

wild forefathers, the Saxons, Celts, and Scandinavians, into civilized nations was not science—then unborn—not politics, literature, or art; it was Christianity. And the power that has in the last one hundred and fifty years aroused Asia and Africa and Oceania from the sleep of ages is not commercial or governmental, but Christian. W. T. Stead was absolutely accurate when he wrote: "South Africa is the product of three forces—conquest, trade, and missions, and of the three the first counts for the least, and the last for the greatest factor in the expansion of civilization in Africa. Missionaries have been everywhere the pioneers of empire. The frontier has advanced on the stepping-stones of missionary graves." [1]

Frequent Influence of a Missionary. Professor Caldecott, of the University of London, speaks with the impartiality of a trained and detached philosopher when he writes: "The analysis of the influence of the Christian missionary, settled with an African tribe or on a Pacific island, is replete with interest. Over and over again a single individual has meant 'civilization,' as well as the gospel, to a whole community. From him have flowed influences regenerating every part of their social life. From one man's heart and brain have issued not only the abolition of degrading and cruel customs, but the beginnings of new industrial organization, glimpses of science and literature, new forms of social order. And when he has been

[1] Quoted in *Stewart of Lovedale*, 335.

accompanied by a household, a new type of domestic life has been exhibited and the family set in new light. It is difficult to conceive that the future of the world can ever again show example after example of social elevation on so considerable a scale: important tribes in South Africa, in the Pacific, in Madagascar and New Zealand, among the Red Indians of the Northwest and the remote Eskimos of Greenland and Labrador have come to a new birth. So clear has been the elevation that for many of them it has meant the entry into the single world-circle now approaching completion." [1]

Five Kinds of Missionary Achievement. How has this been accomplished? What definite steps have missionaries taken to bring the non-Christian nations within the "single world-circle" of Christian civilization? There are five kinds of missionary achievement well worth our study: achievement in language and literature, in the education of the mind, in the healing of the body, in industrial development, and in social reform. We shall consider each of these five in turn.

1. **Language and Literature.** The translation of Christian literature into non-Christian tongues is a herculean task, involving in many cases the creation of a written language. The Bible, or a large part of it, has been translated into about five hundred distinct languages and dialects, and nearly one half of these languages had first to be reduced to

[1] G. Spiller, *Inter-Racial Problems*, 307.

writing.[1] It is easy to record such a fact, but who can measure the appalling toil involved, or the enormous human uplift resulting? Who but missionaries, moved by a world-conquering impulse, would undertake it? These five hundred languages vary all the way from the ancient Sanskrit to the modern Zulu. The translations of the Bible comprise the Eskimo version, now two centuries old, and the Singhalese revision, issued in Ceylon, in 1910. There are twenty versions in twenty different dialects of colloquial Chinese, and seventy versions are now being distributed among the polyglot peoples of India. Most of the original dialects of the South Sea Islands were reduced to writing by the missionaries. Would any trading company attempt to reduce to writing even one dialect? Would any European philologist bury himself for a lifetime in Tahiti, in New Guinea, in Sumatra, in order to give the natives a written speech? In the South Sea Islands a score of dialects have been provided with alphabet, grammar, and printed literature, and in every case this has been done by self-sacrificing missionary labor.

Difficulties of Translation. To translate from English into French or German is easy,—though American students do not seem to think so,—since every idea in English has its exact equivalent in European tongues. But when we attempt to trans-

[1] Bunyan's *Pilgrim's Progress* has been printed in one hundred different versions, and the plays of Shakespeare have appeared in twenty-seven versions.

late into even the finest of non-Christian tongues, we face all the barriers created by an alien culture and a wholly different intellectual heritage. Often there are no equivalent words, because the idea we are trying to express has never entered the non-Christian mind. It is not easy to translate "Behold the Lamb of God" to people that have never seen a lamb. To convey the Biblical symbolism of the vine and the palm and the dove, and to set forth the elaborate Jewish ritual in the dialects of the frozen north, is not a simple matter. To translate the gorgeous visions of Isaiah, the plain prose of the four Gospels, and the metaphysical arguments of the Pauline epistles, in which even the apostle Peter found "some things hard to be understood" —to do that, even in our English speech, is a task so stupendous that it has employed the energies of English scholars for the last four centuries. But to translate all this varied literature so as to make it intelligible and commanding to the mystical minds of India, and the practical minds of China, and the childish minds of the Kongo Valley, is perhaps the greatest literary task known to history, and its virtual accomplishment is one of the great triumphs of human intelligence.

Some Examples. In some dialects the word love has a carnal meaning which the translator must avoid. In China the missionaries have for many years debated whether the proper word for God is Shang Ti, Supreme Ruler, or Tien Chu, Lord of Heaven. Professor Robertson, who is lecturing

in many Chinese cities on the principles of modern science, has been obliged to invent Chinese terms for aeroplane, radio-activity, gyroscope, finding a new dress for totally new ideas. But it is far easier to describe radium than to explain grace, faith, atonement, eternal life. It is vastly simpler to convey the principle of the aeroplane than to convey the idea of salvation by faith to a Buddhist who has been trained from infancy in the idea of self-salvation by achievement of merit. William Carey described in 1796 the obstacles he found in the Bengali tongue: "Now I must mention some of the difficulties under which we labor, particularly myself. . . . Though the language is rich, beautiful, and expressive, yet the poor people whose whole concern has been to get a little rice to satisfy their wants . . . have scarcely a word in use about religion. They have no word for love, for repent, and a thousand other things, and every idea is expressed either by quaint phrases or tedious circumlocutions. . . . This sometimes discourages me much."[1]

Languages of Savage Tribes. But if these barriers are encountered in the most highly developed languages of the Orient, what may the missionary expect in trying to break his way into the dialect of barbarous or savage tribes? Some of those dialects are, like the one of which Charles Darwin speaks: "A language of clicks and grunts and squeaks and hiccoughs." The English alphabet

[1] George Smith, *The Life of William Carey*, 87.

is altogether incapable of representing such sounds, and the English-speaking throat cannot undergo the convulsions required for uttering them. Aspirates and gutturals and nameless consonants, deprived of all vowels, crowd the sentence. The pioneer missionary must start with: "What is this? What is that?" Then with the slender apparatus of twenty-six English letters (or others he may invent) he must put down these sounds on paper or bark or skin. Then from the simplest roots, full of material meaning, he must, with new endings, or by new combinations, build up words to express "God is spirit," "Keep thyself pure," "I give unto them eternal life"! The process is like trying to paint a sunrise with lumps of clay. The apostle Paul found the marvelous resources of the Greek tongue altogether inadequate for "my gospel," and was obliged to pour new meaning into such words as "humility" and "service" and "eternity." Thanks to the general diffusion of the Greek tongue, he never attempted to translate his message to the barbarians of Malta or the mountain tribes of Asia Minor. Through one language he reached the world he knew, while his successors must reach the world we know through the five hundred dialects already made into vehicles of the Christian faith. Surely it has been the task of the missionary "to undo the curse of Babel and carry out the blessing of Pentecost."

Instances in Africa. In Africa the work of

translation has gone on steadily, from the translation of the Bible by Dr. Moffat in 1820 down to the present moment. The linguistic poverty of some African tribes has been pitiful. "Outside of the Barbary States, Egypt, and Abyssinia, with the single exception of some traces of the Hausa literature, there is—in marked contrast to China and India—not a single tribe with a literature or even an alphabet of its own.[1] Rev. E. H. Richards, who invented a written language for certain tribes in the Province of Mozambique, writes: "These people had never heard of ink until we brought it to them. There was no history, no book, no dictionary, no alphabet, not a single idea as to how thought and words could be transferred to paper. . . . They could not tell what paper was, but called it a 'leaf,' the same as the leaf on a tree." [2]

Reward of Skill and Patience. But the missionaries have unlocked such languages with amazing skill and tireless patience. The *Comparative Handbook of Congo Languages* appeared a few years ago, and a Kaffir dictionary was published in 1910. The Livingstonia Mission has done heroic work in translation, and it was mentioned in one of the British Commissioner's Reports as "first as regards the value of its contributions to our knowledge of African languages." Its members have been

[1] Edinburgh Conference Report, Vol. I, *Carrying the Gospel*, 205.

[2] J. S. Dennis, *Christian Missions and Social Progress*, Vol. III, 419.

obliged to master eight languages or tongues, and to work with five others. Two and a half millions of people were able to read the Nyanja Testament as soon as they could read at all.[1]

Other Marvels in Africa. Mr. Dan Crawford has recently come out of Central Africa after twenty-three years of service without a furlough, and has carried to Oxford for the inspection of English scholars his reduction to writing of the language of the cannibals. He affirms that he has found the natives of high intelligence, eager to learn the white man's method of speaking on paper. He has found verbs with no less than thirty-two tenses (several future tenses, e.g., I will come, I will come in a few minutes, I will come after many years, I will come if something occurs, etc.) and nouns with twelve genders (or genera, classes). Yet in this surprising tongue no word had ever been written until Mr. Crawford broke in, mastered its secret, and made it visible to all the world. The process by which he did this is appropriately called "thinking black."[2] No wonder Sir H. H. Johnston wrote: "Huge is the debt which philologists owe to the labors of British missionaries in Africa! By evangelists of our own nationality nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible. Many of these tongues

[1] Ellen C. Parsons, *Christus Liberator*, 231.
[2] *Thinking Black.*

were on the point of extinction and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention." [1]

Success of Carey and Martyn. In India a new era was created by the linguistic achievements of the distinguished missionary and Orientalist, William Carey. He translated the Bible either in whole or in part, either alone or with others, into twenty-eight Indian languages. A fire in the printing house at Serampur destroyed his astonishing *Dictionary of All Sanskrit-derived Languages,* but numerous grammars and dictionaries survive in many tongues to attest his genius. Henry Martyn, whose talents had made him senior wrangler at Cambridge University, completed his translation of the New Testament into Hindustani in 1808. Four years later he died, while taking a journey of fifteen hundred miles on horseback, having attempted to put his Persian translation into the hands of the Persian monarch.

Judson's Translation in Burma. Adoniram Judson finished his monumental translation of the entire Bible into Burmese in 1834, after twenty-one years of incredible toil. At the age of fifty-six he wrote: "Thanks be to God, I can now say I have attained. I have knelt down before him with the last leaf in my hand. . . . May he make his own inspired Word now complete in the Burmese tongue, the grand instrument of filling all Burma with songs

[1] *British Central Africa,* 205.

of praise to our great God and Savior Jesus Christ." [1]

Morrison and Williams in China. The Chinese language offers to the foreigner perhaps more formidable difficulties than does any other. A language without an alphabet or a grammar, requiring from six to ten thousand separate characters for ordinary printing, it is commonly said to need ten years of a missionary's life to acquire it. "To learn Chinese," cried Dr. Milne, "is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." [2] But into this language—voluminous, complex, artificial, elaborate beyond description—Robert Morrison, with the help of Milne, translated the entire Bible, and completed its printing in 1819. Not content with this, he prepared a Chinese dictionary of such value that it was published by the East India Company at an expense of $60,000. But this dictionary was partially superseded by the great work of Dr. S. Wells Williams—in later life

[1] Most instructive is the contrast between this record and that of the historian Gibbon on completing his great *Decline and Fall of the Roman Empire:* "I wrote the last lines of the last page in a summer house in my garden. . . . The air was temperate, the sky serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. . . . But whatsoever might be the future fate of my history, the life of the historian must be short and precarious." —*Autobiography.*

[2] A. T. Pierson, *The Modern Missionary Century,* 104.

Professor of Chinese Literature at Yale—who published at Shanghai in 1874 his *Syllabic Dictionary of the Chinese Language,* containing over twelve thousand characters and their pronunciation in four dialects.

Work of Dr. Richard. The work of Dr. Timothy Richard, secretary of the Christian Literature Society, has for forty-five years been a leavening force throughout all China. The writer recently saw him at his desk in Shanghai, surrounded by his Chinese assistants and translators, in a small office that is as influential as the headquarters of any foreign embassy in Peking. On the shelves were the Chinese versions, made by the society, of some two hundred standard English books, religious, scientific, historical, medical, philosophical, economic. These, with almost innumerable smaller works, have been scattered for four decades through the empire, and studied by Chinese students and literati. The world sees the revolution and the republic—it does not, cannot, see the causes behind the event. It sees the explosion, not the planting of the mine. It sees the Manchus driven out; it cannot see the great economic and religious truths driven in by a half century of silent, ceaseless publication. But when ten thousand Christian women in China united in presenting to the Empress Dowager on her sixtieth birthday a magnificent copy of the Bible, and when the young Emperor eagerly began to read it, then at last the heedless

world began to realize that even the haughty Middle Kingdom stood on the brink of change.

Record in Japan. Fifty years ago no part of the Bible had been translated into Japanese, and the laws forbade the circulation of the Bible in any language. Twenty-five years ago the so-called "Authorized Version" was made, and that is now being revised. In 1912 was published the first life of Christ written by a Japanese, the work of Professor Toranosuke Yamada of the Methodist Theological Seminary. In the same year were published translations of Dr. Orr's *The Virgin Birth of Christ* and Bishop Gore's *The Lord's Prayer*. A varied Christian literature is now printed and circulated throughout the Japanese empire—in whose museums may still be seen the bronze figures of Christ on which the Christians of sixty years ago were cruelly compelled to trample as a proof that they had abjured the Christian faith.

Power of the Press. Indeed, the printing-press has become one of the chief powers in the non-Christian world. The Chinese agency of the American Bible Society disposed of nearly one million copies of the Scriptures during the first six months of the year 1913. But the British and Foreign Bible Society has doubtless issued as many, and the Bible Society of Scotland half as many. Therefore, about five million Bibles or portions of the Bible in Chinese were issued in 1913 by those three agencies. And the presses on the foreign field are doing rapidly increasing work. "To-day one

MISSION PRESS, RANGOON, BURMA

During last year it has published seventy titles including Scripture translations and educational and religious literature

hundred and sixty presses are conducted by the Protestant mission boards in various parts of the world, and they issue annually about four hundred million pages of Christian literature and the Word of God. . . . The mission press in Beirut, Syria, is probably doing as much as all other agencies combined to influence the Mohammedan world, for there the Bible is printed in the language that is spoken by two hundred million souls. . . . The peoples of Asia are not so much accustomed to public discourse as Western races. The priests of the native religions seldom or never preach, and it is much more difficult to influence people in that way than it is in England and America." [1]

Replacing Evil with Good. Buddhism made its extraordinary advance largely by the circulation of the teachings of Buddha and the legends of his life, apart from all public assemblies. The modern world is becoming "eye-minded"; it understands only what it sees in black and white. Millions are learning to read in all lands, and millions find nothing worth reading. The new reading classes in India are fed on cheap sensational vernacular newspapers, on legends about popular deities, and on books of the songs sung by dancing-girls, corrupt and defiling. Over against this trivial or debasing literature we have the work of fifty-three publishing houses in India which are printing 131 newspapers and magazines, besides thousands

[1] Arthur J. Brown, *The Why and How of Foreign Missions*, 127 ff.

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[1] Arthur J. Brown, *The Why and How of Foreign Missions*, 127 ff.

of books and leaflets. The Christian Literature Society for India printed in 1911 over 600,000 volumes containing over 52,000,000 pages. If, as Napoleon said, "to replace is to conquer," these printing houses are conquering the Orient by replacing licentious vernacular novels, cheap, inflammatory newspapers, and degrading stories of gods and men, with a wholesome literature irradiated by Christian ideals. All this Christian literature brings its message primarily, indeed, to the individual, but, because the printed page may present the same message, at the same time, to thousands of readers, it becomes a powerful social and unifying influence.

2. Education. Let us now turn to the second form of social service rendered by missionaries,—in the field of education. After all, printed books and papers are useless to those who cannot read them, and, as a matter of fact, two thirds of the human race to-day can neither read nor write. After one hundred and fifty years of British rule in India, the "Indians who can read and write number only 98 per 1,000 in the case of males and 7 per 1,000 in the case of females."[1] We usually speak of the Chinese as an educated people, and the governing classes have indeed been through a strenuous intellectual discipline. But the vast majority of the people have not mastered the complicated ideographs sufficiently to read a newspaper. "A fair estimate would be that only one in twenty of

[1] *Year Book of Missions in India*, 1912, p. 37.

the male sex can read intelligently." [1] In Egypt only one person in seventeen can read. As regards the illiteracy of Central Africa, and the South Sea Islands nothing need be said. The great mass of humanity has no conception of the use of a written or printed sign to convey an idea. To them a religion whose ten commandments were "graven in stone," whose founder is known to us only through the precious writings of his disciples, whose teachings are enshrined in an immortal book—such a religion is shadowy and well-nigh meaningless until they have learned to read. Hence all missionaries in every field—whatever their theory of the missionary "motive" or "program"—have found a place for the education of the natives. While there are sharp differences of opinion as to the relative importance of education and evangelism, the missionary who ignores education is simply divorcing Christianity from intelligence. The map of every non-Christian land is to-day dotted with Christian schools, from kindergarten to university, and from them has gone forth a stream of men who are now shaping Oriental civilization.

Effects in Turkey. In no other part of the field has there been so much emphasis on Christian schools as in Turkey. The jealous fanaticism of the Mohammedans has made direct evangelization among them well-nigh impossible. To preach the Christian faith in the streets of a Turkish city has

[1] *Annals of the American Academy of Political and Social Science,* January, 1912.

been to court a speedy death. But the schools furnish an indirect approach. The education furnished by the Turkish government is so antique and so meager that enlightened Mohammedans brave the danger to their religion, and often send their children to Christian schools. In these schools usually there is no direct attempt to make proselytes, as in some other lands, but in all of them attendance at Christian worship is required, the instruction is by Christian teachers, and Christian ideals permeate the whole atmosphere. W. T. Stead in his picturesque journalistic style has described some of his impressions: "How often have I wished during my visits to Turkey that Christian ministers would let the Acts of the Apostles rest for awhile, and instead tell their congregations something of the acts of the modern apostles who are laboring to-day in the very countries that enjoyed the ministry of Saint Paul. . . . When I get sick and weary over the contemplation of the mean intrigues, the squalid ambitions, and the unscrupulous doings of politicians, I find an unfailing refreshment for my soul in remembering the heroic pioneer work that is being done in the dominions of the Sultan by citizens of the United States. . . . Private American citizens, subscribing out of their own pockets sums that in fifty years may have equaled the amount spent to build one modern ironclad, have left in every province of the Ottoman Empire the imprint of their intelligence and of their character. . . . It is not a small thing to have laid the

foundation of a new state, to have given shape to the latest aspirations of a nationality—and that is what the Americans did when they cradled the Bulgarian kingdom in the classrooms of Robert College. Even greater work than this they have done and are doing." [1]

American Board Schools. The remarkable work done at Robert College, whose superb site on the Bosporus near Constantinople is even more commanding than that of Cornell or the University of Wisconsin, caught the attention of the whole world when, in the recent Balkan War, it was found that the ideals of freedom possessing the Balkan States were largely acquired through the education of the leaders in the Christian colleges of Turkey. On a site not far from Robert College are now rising the fine new buildings of the American College for Girls. The American Board alone has established and developed eleven colleges and theological or training-schools in Turkey. Besides the two at Constantinople, there are others at Harpoot (in the Euphrates Valley), at Aintab (four days by caravan from the Mediterranean Sea), at Tarsus (the native city of the apostle Paul), at Marsovan (on the south shore of the Black Sea), and at Smyrna (to which once came the message: "I know thy poverty, but thou art rich"). The Syrian Protestant College at Beirut, founded by missionaries but now independent of the American Board, has since its incorporation in 1863 stood like a light-

[1] *Americanizing Turkey*, 3 ff.

house on the shore, casting its illuminating beams, not over the Mediterranean Sea, but into all the cities, governments, and homes of the nearer East.[1] Such institutions are not like Jonah's gourd, that endured till the sun grew hot. They are wrought into the Eastern consciousness, recognized by the government, feared by Moslem teachers, eagerly sought out by young people (fifteen nationalities sitting together in the classrooms of Robert College), and some of them are destined to endure as long as the colleges founded by the Puritans in New England.

New England Precedent. The experience of the missionaries in India has been a constant reenforcement of the value of schools in Christian work. The arguments in favor of education have been a repetition of the pleas set forth two hundred and fifty years ago by our fathers, when New England was a pagan wilderness. The early colonists of Massachusetts founded their first college while they were still in the depths of poverty, in want of food and shelter, and menaced by the treachery of the Indians. On the gateway before

[1] It is of this college that John R. Mott writes: "This is one of the most important institutions in all Asia. In fact there is no college which has within one generation accomplished a greater work and which has to-day a larger opportunity. It has practically created the medical profession in the Levant. It has been the most influential factor in the East. It has been, and is, the center for genuine Christian and scientific literature in all that region. Fully one fourth of the graduates of the collegiate department have entered Christian work, either as preachers or as teachers in Christian schools."—Sherwood Eddy, *The New Era in Asia*, 184.

the entrance of Harvard University is carved in stone the notable utterance of those early days: "After God had carried us safe to New England . . . one of the first things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers should be in the dust." [1] But if an illiterate ministry is dangerous in Christian America, what is it amid the seductions and sophistries of Hinduism in India? On the records of the oldest church in Providence, Rhode Island, closely connected with Brown University, is the quaint record: "This meeting-house was built for the worship of God and to hold Commencement in." Thus our far-seeing fathers planted school and church side by side. Every argument for the support of Christian schools in America applies with double force to the planting and development of schools in India.

Effective in Conversion. One of the most experienced of Indian missionaries affirms: "I fearlessly maintain that more conversions take place, more accessions are made, through schools than through any other agency apart from the Christian Church itself." [2] One of the wisest exponents of the missionary enterprise writes from Africa regarding the remarkable Livingstonia mission: "There is no doubt that the greatest pioneer agency

[1] *New England's First Fruits*, 12.
[2] J. P. Jones, *India's Problem: Krishna or Christ*, 249.

for Christianity has been the schools. I do not think that one ever finds an isolated declaration of our spiritual message break with startling suddenness in a native's mind, and lead him into the obedience of Christ. A vast deal of reiteration, and simple teaching of each theme and each demand of the gospel are necessary, before men understand how great Christ's claims are, and where the way of salvation lies. This is the main use of the schools to the mission. Their daily Bible lesson and daily worship gradually awakened the people to the message of the gospel, and it was chiefly from within the schools that the first converts were obtained. There are now 735 village schools with 47,000 pupils on the rolls." [1]

Coöperation of Indian Government. And these opinions are in exact accord with the attitude of the brilliant group of missionaries who entered India at the close of the eighteenth century. The first Indian college was founded at Serampur in 1818. Two years before that time the Serampur missionaries reported that they had given instruction to not less than 10,000 children in their schools. Those missionaries powerfully influenced the Indian government, and in 1854 a comprehensive system of Indian education was announced, including "grants-in-aid" to schools established by private means. This kind of assistance is now received (some schools refusing to receive it, or

[1] Donald Fraser, *International Review of Missions,* April, 1913.

to enter into any alliance with the state) by most of the mission schools that come up to the standards required by the English government. Under Protestant missionary societies there are now in India over 13,000 elementary schools—including thirty kindergartens—with nearly half a million pupils. Often the teacher in one of these rural schools is the only educated person in the village, and so commands high respect and authority. The particular benefits of such schools are these:

(1) They give training to the children of Christian parents, and thus equip them for a career of usefulness and honor.

(2) They give to the missionary access to plastic minds not yet blinded by false teaching or seared by sensual living.

(3) They furnish a point of contact with the homes around them, and a bond of sympathy between the Christian teacher and the non-Christian community.

(4) They train leaders, both ministers and laymen, for the native Church, which without native leadership can never prosper.

(5) They diffuse knowledge of the Christian Bible, Christian songs, and Christian habits and ideals through all the surrounding population.

Mission Schools Develop Native Leaders. For the development of native leaders the work of the high schools and colleges is absolutely essential. India has now thirty-eight institutions of collegiate rank conducted by Protestant mission-

ary societies. In these colleges are over 6,000 students. In all of them the Bible has foremost place, in all of them the ethical standards are those of the New Testament, and all of them are doing much to counteract the defects of the government schools, which, with high intellectual standards, enforce absolute neutrality in religion.

A Searching Question. With all these schools in operation, working on the minds of a remarkable race, it would seem that India after one hundred and fifty years of effort should be fairly well supplied with native leaders of native churches and schools. But such is not the case. Where are the native Indian prophets, poets, administrators, leaders, that we might reasonably expect? Where is the Indian apostle who shall lead in a crusade to capture Indian cities for the Christian faith? Where is the Indian thinker who shall expound Christianity in terms of Indian thought? Why are some Indian churches after many years of training as dependent on the foreigners' advice and the foreigners' gifts as they were fifty years ago? The *Year Book of Missions in India* laments that the non-Christian Hindu teacher is frequently employed in Christian schools, and "must continue there until his successor can be found in the person of the Indian Christian who is intellectually and spiritually equipped for the task which is awaiting him. . . . It is high time that we learn the cause of failure." [1] Such a candid admission in missionary

[1] 1912, p. 280.

literature is most encouraging. Why cannot native Christian teachers be found? Is the cause in the inherent moral weakness of the lower classes of Indian society? in past mistakes of method? in unwise use of foreign money? or where? We shall return to this problem later. The solution is certainly not in diminishing our interest in schools. In India, as in other lands, they will yet produce the leaders of the nation.

Educational Departure in China. That is precisely what Christian schools have done and are doing in China and Japan. The old examination system of China has been described in a previous chapter. It was curiously artificial, but as it was the sole avenue to public service, it gave the scholar greater honor in China than he has ever received anywhere else in the world. The Chinese scholar could compose stiff and stilted poems, he could recite memoriter whole books of Confucius and Mencius, he could decide the finest points of etiquette; but he despised the whole world outside of China, and disdained science, history, geography, and world politics. At length even the Empress Dowager perceived some of the defects of the educational method, and the vast illiteracy of the common people, and in 1905 an imperial edict suddenly abolished the whole system of examinations. At one stroke of the "vermilion pencil" it was directed that schools be everywhere established and that in them "Western learning" should be taught. At once thousands of the old schools fell into decay, and

tens of thousands of teachers were without employment. Soon fourteen thousand Chinese young men were studying in Japan, which had already adopted Western ways, and several hundred were in the United States. The educational revolution of 1905 was the antecedent and the real cause of the political revolution of 1912.

College of Shanghai. But when the Chinese sought for Western learning they found it was already among them—in the Christian schools that they had always despised and frequently suppressed. Here at their doors, or rather inside their doors, were schools and colleges modeled after the best in Europe and America. St. John's College at Shanghai has in a quarter century developed from a poorly-equipped grammar school into a genuine college equal in grade to Amherst or Dartmouth, and with a student body numbering 500. Its constructive influence is felt throughout China. A former student and teacher is now Chinese ambassador to Germany; a younger graduate is secretary to President Yuan Shi-kai; another is China's ambassador to the United States. It is no wonder that the alumni of such a college have just completed a fund of $10,000 to erect a memorial building to commemorate the twenty-five years of President Pott's administration.

Leading Schools at Canton. At Canton, on an island in the river and opposite the huge city, is the Canton Christian College, an independent but thoroughly Christian school. The Dean of the col-

lege has been Commissioner of Education for the entire province, and he began his work by directing that the worship of Confucius should no longer be required in the schools. Adjoining the College is the University Medical School, supported by the students and graduates of the University of Pennsylvania.

Other Educational Centers of China. At Changsha, in central China, there is a hospital and medical school known as "Yale in China," since it is entirely supported by Yale graduates and undergraduates. Universities are now planned at Chengtu in west China, at Nanking in the east, in the Province of Shantung, and in the capital city of Peking. At Shanghai is a thriving college supported by the Baptists, at Hangchow a college under Presbyterian auspices, and at Wuchang is Boone University, supported by the Episcopal Church.

Immense Educational Opportunity. Here in these Christian colleges the Chinese find to-day the very science and history and mathematics and geography and political economy which the people believe to be the only hope of the young republic. And here they find, whether they desire it or not, the Christian solution of all human problems, and the Christian ideal of human life. Was ever such opportunity offered before to Christian schools? A thousand Chinese young men are now studying in the United States—but what are they among so many? The Chinese government is attempting to increase the number of government

schools, but if it were to gather into schools as large a percentage of the population as attends school in Japan, it would need to provide buildings and teachers for forty million pupils.[1] Not for a hundred years to come can the government in China care for the education of its own children. A magnificent opportunity, a tremendous responsibility, is now before the Christian schools of the ancient empire. The whole nation is eager for knowledge of a type their ancestors never knew. Millions are crying out for the new learning which is the new road to public service. In the Christian schools are text-books of geography, history, physical science, translated by the missionaries. In the Christian schools are the inductive and experimental methods which must replace the old learning by rote. The "eight-legged" essay has gone forever, and the scientific method is supplanting the old devotion to stereotyped forms of literary art. The whole country desires—this is not true of any part of Africa or India—what the Christian schools can give. And even in the government schools there is eagerness to understand the secret of the power of Christianity.

Need of Teachers. Recently the writer addressed the students of the government schools in Peking. At five o'clock in the afternoon, after study hours, they gathered in the courtyard of an ancient yamen, or former official residence. Listening through an interpreter is always difficult, but they listened most

[1] F. L. Hawks Pott, *The Emergency in China*, 157.

intently for an hour to a description of school and college life in America. Meanwhile the darkness was descending, and their faces were fading out in the evening dusk, until at last only their eyes could be seen, glowing like balls of fire through the deep shadows. Then a single lamp was lighted, and a single young man rose to make an announcement. "Three weeks ago John R. Mott was here, and told us that the Bible was the secret of Western power. All who wish to enroll in classes for Bible study will now have a chance to do so." Then the students eagerly pressed forward, crowding one another aside, struggling to be the first to enroll. Not one in twenty-five was a Christian, but all of them believed that the progress of Europe and America was somehow due to the Bible, and were determined to investigate for themselves the cause. Then a Young Men's Christian Association Secretary turned to us in despair, saying: "Where can we secure teachers for these men? The regular missionaries are busy with their own classes. The foreign residents will not aid. We are utterly helpless before this ever-growing demand." And that afternoon scene in Peking might easily be duplicated in many a great Chinese city to-day. In a land that for two thousand years has revered the scholar, the progress of Christianity depends absolutely on educational enterprise.

Situation in Japan. In Japan the connection of Church and school is just as vital as in China. But the situation is quite different, owing to the fact

that the government schools are extremely efficient, and ninety-five per cent. of the population can read and write. Only missionaries of thorough training and modern culture can appeal to the highly trained minds of modern Japan. A type of pioneer missionary that would be extremely useful in Polynesia or Central Africa would be quite useless in Tokyo or Kyoto. Only thoroughly trained Christian converts can lead the congregations of Japanese churches. The Doshisha, a college founded by Joseph Hardy Neesima, has now two hundred students in its higher courses, while the total enrolment is 1,164. Many other Christian colleges and schools—five of them in Tokyo—are doing a devoted and needed work. But the excellence of the government schools, their high standards and expensive equipment, compel the missionaries either to keep the pace set by the government or abandon all attempts at education. The great need of Japan is now a central Christian university, interdenominational in character, equipped for the training of the Christian leaders of to-morrow. It is finely said by the editors of *The Christian Movement in Japan* for 1913: "The questions of missions have come to be not only: how many individuals have been won for Christ? or how is any particular work succeeding? but also, how far is a whole nation being influenced in the direction of Christ and a new life? . . . The Christianity that is to prevail in Japan is to be an educational Christianity. Buddhism, its chief rival,

is rapidly becoming an educational Buddhism in response to the demands of an educated nation, and it is beyond a doubt that Japan, with its broad enlightenment and its profound respect for education, cannot be won by any religion that is not educational." [1] Education has become in these days the chief agency of social progress. It is in its conception of a common intellectual life for all classes that it binds and helps them to advance together.

3. **Medical Work—Moslem Approach.** If now we turn to medical achievements in foreign lands, we enter a fascinating field. This is the realm where Christianity and applied science meet, in the gracious ministry of healing. Primitive Christianity, like modern psychology, made no separation between soul and body, but treated the human personality as a unit. He who said: "Thy sins be forgiven thee," said also, "Rise and walk." Any permanent separation of spiritual help from physical help, any attempt to save souls while ignoring bodies, is contrary to the whole recorded ministry of our Lord. Consequently in whatever portion of the globe missionaries are working to-day they are attempting to minister to the entire life of man. The "healing of the seamless dress," once confined to Palestine, is now carried to the ends of the earth, and one expression of it is to be found in about six hundred hospitals founded and operated under Christian auspices on the missionary field to-day. In Turkey alone there are thirty-five such

[1] Pp. 84, 259.

hospitals, besides one hundred and forty-four dispensaries. The fanatical bitterness of the Moslem toward Christianity has often vanished in the presence of the Christian physician, and beholding the man which was healed he could say nothing against it. The women of the harem, for centuries inaccessible to any Christian message, are now easily approached by the woman physician and the trained nurse.

Results in India. In India there are to-day over three hundred medical missionaries, and as many more nurses trained in Europe or America. There are in that vast country two hundred and forty mission hospitals with over four hundred dispensaries. In these institutions in the year 1910 nearly a hundred thousand surgical operations were performed and about three million patients were treated. Can any record of courage and persistence in the relief of human pain surpass that? In such a land, where there is seldom a sewer, even in the largest cities, where holiness and dirt have been for centuries associated, where the people drink holy water from stagnant tanks covered with foul scum, where thousands daily bathe and wash and drink standing waist-deep in the Ganges, while dead bodies float past in the stream—in such a land medicine is a boon beyond belief. Not only the cure of individuals has engaged the missionaries, but preventive medicine becomes there, as here, of the first importance. Most of the illness in tropical lands is due to filthy suroundings and unhygienic

MIRAJ HOSPITAL, MIRAJ, INDIA

One year 1,500 in-patients, 30,000 dispensary patients, and 2,605 operations

OPERATING ROOM, FOOCHOW HOSPITAL, FOOCHOW, CHINA

Just after the battle of Foochow, November, 1911, the room was first used for a major operation

GENERAL HOSPITAL, CHUNGKING, WEST CHINA

habits. Again and again epidemics of smallpox have been halted by the vaccine of the missionary, and recently in Siam universal vaccination has been made compulsory. Tuberculosis has been studied and its ravages limited. Cholera has been studied, and elephantiasis, and all the monstrous diseases that flourish under a vertical sun. Antiseptics and disinfectants are constantly brought from Europe to India, and quarantine has often been established to protect whole villages from the plague. Sanitation has been taught to thousands of Christian congregations, streets have been cleaned, house-yards set in order, channels flushed out, and healthful living been made a part of the Christian creed.

Opening of Doors. The appreciation of medical work by the natives has been a striking feature of the story. An experienced missionary gives his judgment that ninety out of every hundred who die in the smaller villages of India (and India is a nation of villages) die unattended by a qualified, or even a partially qualified physician.[1] But where the qualified physician has gone—and the medically untrained missionary must beware of assuming a physician's rôle—a deep and lasting recognition of his work has followed. "The rajas and native princes of India have on many occasions welcomed medical missions to their states by substantial offers and gifts toward the work. Examples might be quoted where land has been granted for this

[1] W. J. Wanless, *International Review of Missions*, April, 1913, p. 320.

form of mission work when it was denied for every other. Mission hospitals and dispensaries which are the gifts of native rulers exist in several native states. Scores of Indian princes and members of their households are among the patients of missionary doctors; an opportunity of introducing Christianity which is denied to every other class of mission workers is thus offered to Christian physicians." [1] This access of the medical missionary to individuals and homes and villages is one of the most striking developments of the last quarter century. The healing of the body, done without hope of reward, has disarmed suspicion, quieted opposition, and furnished an unanswerable demonstration of the sincerity and power of the missionary.

Malpractise in China. In China the need of the Christian physician springs, not so much from the absence of native doctors, as from their presence. Malpractise based on pseudo-science has cursed China for many centuries. If the Chinese are a hardy race to-day, it is partly because only the hardiest could survive their doctors. A few details are furnished by a member of the faculty at the University of Pennsylvania Medical School in Canton: "The practise of medicine in China is unlicensed and is usually hereditary. . . . There are at least fifty-one variations in the pulse which may be detected, and each one indicates some special condition of the body. For simple complaints home

[1] W. J. Wanless, *International Review of Missions,* April, 1913, p. 321.

remedies and the formulas of old women are resorted to, and only when grave symptoms develop is the doctor consulted. In case of warfare the Chinese soldiers attend to their own wounds. . . . Often a prescription is given because of the resemblance of the drug to the organ affected. Thus for renal diseases haricot or kidney beans are given. . . . The bones of a tiger are frequently ground up and given to a debilitated person. . . . 388 points suitable for acupuncture are described. Diseases of the liver and the eyes, which are sympathetic organs, are cured by giving pork's liver. In Kwangtung Province human blood is considered an excellent remedy, and at executions people may be seen collecting the blood in little vials. It is then cooked and eaten." [1]

Pioneers and Progress. Into the midst of all this malpractise came medical missionaries at the beginning of the nineteenth century. Dr. Alexander Pearson introduced vaccination as early as 1805, seven years after Jenner's great discovery was made known in England. Dr. Peter Parker, whose "lancet" has been more famous than any sword, founded the first Chinese hospital in 1835. Now there are medical missionaries in probably two hundred Chinese cities, and each of them reaches much of the country round about. There were in 1910 in China 207 hospitals and 292 dispensaries, and

[1] William W. Cadbury, *Annals of the American Academy of Political and Social Science*, January, 1912, p. 124.

about sixty thousand in-patients and over a million out-patients were treated. Scattered all over the ancient empire from the narrow alleys of Canton to the magnificent distances of Peking, from the mouth of the majestic Yangtze to the western mountains of Szechwan, are these institutions, in which science and religion clasp hands in human helpfulness, and Christianity speaks in a language none can fail to understand.

One Native Physician. The writer was sailing one day up the great Yangtze River when the steamer stopped for two hours at an ancient Chinese city. The line was made fast to the frail little wharf, the gang-plank made ready, and soon we were on the river bank and greeted by a radiant little Chinese woman, who graduated seventeen years before from the medical school of the University of Michigan. Through the winding muddy streets we passed, through sights and odors no American city could match, to the higher ground where stood the Methodist hospital of which that little woman is superintendent, operating surgeon, and financial agent. Graduating from the adjoining mission school in her girlhood, she determined that her new-found Christian faith should be expressed through medicine. Now for seventeen years she has pursued her beneficent mission, by her voice and bearing radiating health and happiness to the 250 patients that we saw lying in the hospital. The month before we arrived she had performed over seventy surgical operations with

WARREN MEMORIAL HOSPITAL, HWANGHIEN, CHINA

ELIZABETH SHELTON DANFORTH MEMORIAL HOSPITAL, KIUKIANG, CHINA

"Now for seventeen years she has pursued her beneficent mission, . . . bearing radiating health and happiness to the 250 patients that we saw lying in the hospital"

her own hands, assisted only by a Chinese nurse. Her mother is her best assistant, and each day the mother gives Bible readings in the dispensary to the crowd of patients awaiting their turn with the doctor. No temple in all China, no Christian church, is more significant than such a spot.[1]

A World-wide Ministry. But that hospital on the bank of the Yangtze is only a specimen of the world-wide achievements of the medical missionaries. From sea to sea, and from the arctic to the antarctic circle, they have carried the visible message of Christian healing. No wonder Robert Moffat said: "A medical missionary is a missionary and a half, or rather a double missionary." In the African continent that he loved these Christian physicians have studied the sleeping sickness and done much to alleviate its results. They have combated malaria and typhoid and pneumonia. In Korea, since the day when Dr. Allen relieved the wounded prince into whose torn body the native physicians were stuffing wax, there has been an ever-growing demand for the Christian doctor. In the far-away island of Java the native members of

[1] Yet American tourists usually spend their time in crumbling Confucian temples, or before hideous idols, or in gaudy theaters and tea-houses, and call that "seeing China"! No one sees China, or any other Oriental land, unless he sees the men and women who are recreating it, reconstructing its ideals, and permeating its thought-world with the Christian message. A most useful little volume, recently published, is the *Tourist Directory of Christian Work in the Chief Cities of the Far East, India, and Egypt.* It ought to be in the hands of every traveler through the Orient.

the Salvation Army have by a self-denial week raised $20,000 to erect a memorial to General William Booth. And the memorial will not be a statue or tower or shaft. It will be an eye-clinic, at Semarang, to be in charge of a Danish physician who last year performed over six hundred operations on the eyes of the gentle natives in that "garden of the East."

Intelligible and Permanent Service. These Christian physicians, reaching the soul through the body and the body through the soul, ministering to a mind diseased or a body crippled, are girdling the globe to-day with the most modern and most intelligible of all versions of the Christian Bible. We doff our hats at the mention of some of their well-known names, but the unknown soldiers in such a fight bear the brunt of the attack.

> "Along their front no sabers shine,
> No blood-red pennons wave;
> Their banner bears the single line—
> 'Our duty is to save.'"

In view of such heroic interpretations of Christianity we can understand the declaration of the National Conference of Missionaries held in Shanghai in March, 1913: "Medical Missions are to be regarded not merely as a temporary expedient for opening the way for and extending the influence of the gospel, but as an integral, coördinate, and permanent part of the missionary work of the Christian Church." This is not only a work of individuals for individuals; it is the "union of all who love in the service of all who suffer."

SOCIAL ACHIEVEMENTS OF MISSIONARIES (*Continued*)

Servants of God!—or sons
Shall I not call you? because
Not as servants ye knew
Your Father's most innermost mind,
His, who unwillingly sees
One of his little ones lost—
Yours is the praise, if mankind
Hath not as yet in its march
Fainted, and fallen, and died.

. . . . . .

Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.

. . . . . .

Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, on to the bound of the waste,
On to the City of God.

—*Matthew Arnold.*

U.P. Colorado
East bound

CHAPTER V

SOCIAL ACHIEVEMENTS OF MISSIONARIES *(Continued)*

Two Remaining Factors. We have in the previous chapter discussed the results of the missionary enterprise in the realms of literature, of education, and of medicine. But we have touched only the fringes of the real social achievement. We come now to consider the relation of the enterprise to industrial training and to various social reforms.

4. Industrial Missions. According to the narrative in Genesis, the training of the first man was achieved, not by instruction, but by toil. He was put into a garden, "to dress and to keep it." Thus Eden was—to speak in the phrases of our own day—the earliest industrial or agricultural school. One of the characteristics of modern education is its insistence on vocational or industrial training, on "learning by doing." Our wisest leaders to-day believe not only in the three R's, but in the three H's—head, hand, and heart. The Negro race in America was, for the first decades after the Civil War, largely misled by its ambition to get free from manual labor and acquire Latin, Greek, and mathematics. The road to the solution of that problem

was pointed out by General S. C. Armstrong—born in Hawaii, the gift of foreign missions to America's need—when he founded Hampton Institute in 1868. The same idea,—that for the Negro race, as for every other, education and religion can never be divorced from labor,—was again emphasized in the development of Tuskegee Institute, in Alabama, under the sensible, far-seeing guidance of Booker T. Washington. When the United States government involuntarily acquired the Philippine Islands, and thus became responsible for the welfare of 8,000,000 people of various backward races, it had learned wisdom from its experience at home. It at once introduced a system of public schools by which every one of the 600,000 children in the Philippine Islands is to-day learning some useful handicraft. Trade schools have been established, in every school manual training is a part of mental discipline, and industrial competence is held to be the most valuable contribution of the schools to the life of the Islands.

Wide Application of Method. But if this is the true method of uplift in America and the Philippines, it cannot be ignored as a method to be used by Christian missions among the peasants in Turkey, the *fellaheen* in Egypt, the *panchamas* (outcastes) of India, the savages of Africa, or the islanders of the South Pacific. To the Japanese we can indeed give little in the way of industrial training, but on the contrary they can teach us much. To the Chinese we can give mainly improved tools

and machinery. In patient plodding industry, in economy and thrift, in pertinacity and endurance, the Chinese are far beyond us.[1] But the moment we grapple with the needs of the tropics we are facing a universal indisposition to labor. Why should the swarthy child of the tropics stoop to toil, when nature has provided for all his material necessities? He can go out and climb the tree, and huge nuts fill his arms. He can gather bread-fruit, mangoes, oranges, with little cultivation. He can drop a net into the sea and it is soon filled with fresh food. He finds in the palm-tree a dozen precious substances ready for use, and in the bamboo fibers he finds clothing, baskets, writing materials, furniture, fences, house-walls, roofs—bamboo is to the tropics what iron is to the temperate zone. Hence the missionary has before him the problem of build-

[1] Yet even in China much industrial work is now undertaken. At Canton Christian College the agricultural department includes dairy work, school gardening, truck-gardening, landscape-gardening, and experimentation with bees and small live stock. The President of the University of Nanking, the Rev. Arthur J. Bowen, writes: "It is a crime in this land so to divorce education from life as the 'new education' of the past five or six years has done. Government elementary schools have given little more than head training. Mission schools have added only some heart and soul training. What is needed is also body training, manual training, industrial training, so that at fourteen or fifteen the youth, though not taught a trade, yet will have those fundamentals that lie at the basis of all industries—able within a reasonable time after leaving school to become capable and effective in whatever work he engages. In a word, our own mission education should be shaped more by the actual needs and conditions of our constituents rather than by ideals, and those chiefly Western."—Board of Foreign Missions, Methodist Episcopal Church, Report, 1912.

ing up character among people who love idleness, and building a self-supporting church among a people who have never learned to save or to give. "Nearly every Javanese boy," says Dr. D. Koelewyn of the Dutch mission in Java, "after having received some education, despises agriculture and looks out for a position as teacher or as clerk, or some other office excluding manual labor." [1] "This city," cried one exasperated missionary in India, "is full of learned Christian loafers!"

Essential for Best Results. In India industrial schools are now well under way and achieving most striking results. While to some missionaries they still seem secular and irrelevant, to the majority they are a genuine interpretation and inculcation of the Christian ideal. The old purely literary training has broken down—it too often severed the people from their own kin, gave distaste for old employments, and induced a restless and seditious temper, a kind of "educational measles." Indian unrest has been the direct product of Indian education in subjects having no relation to Indian life. Those who are called to be disciples of the carpenter's Son should surely learn the dignity of manual labor. The Rev. W. M. Zumbro of the Training Institute at Pasumalai, in South India, writes: "When the idea of work was first introduced into the school the students were scandalized. For centuries it had been the tradition in India that the

[1] Edinburgh Conference Report, Vol. III, *Christian Education*, 395.

class who made any pretensions to literary education did no work with their hands; so these Christian youths, many of whose ancestors have come from the coolie class, were too fine gentlemen, after passing their primary-school examination, to think of soiling their hands with work. 'What, you want me to work?' said a man to the principal of the school when asking for charity. 'Yes,' said the principal, 'if a man will not work, neither shall he eat.' 'I cannot work,' said the man, 'I have passed the third-form examination.' . . . The decision to open a manual training school at Pasumalai in 1900 was based on three considerations: the conviction that an education that came mainly from the study of books—a literary education—was incomplete, and that the times demanded something additional; a desire to teach the lesson of the dignity of labor to all boys in the school, a lesson sorely needed in India; a desire to furnish an opportunity for self-help to poor boys." [1]

Helps toward Self-support. In the last phrase we see another reason for industrial education in India—the desire to help poor boys and girls into self-respect and self-support. Few of the scholars in mission schools can pay regular fees. But to have everything done for them, and to do nothing themselves save to absorb—that is the poorest possible training for the lethargic Eastern temperament. Moreover, the Christian convert is frequently sent adrift by his family and his village. "The mere

[1] *International Review of Missions,* January, 1913.

fact of becoming a convert will usually cause a man to be treated as an outcaste by his fellows and neighbors. Unless a convert is in a neighborhood, such as most parts of Tinnevelli, where Christianity has already obtained a strong footing, he may well find his livelihood gone. The blacksmith or carpenter finds no one to employ him, the shepherd loses the employers who entrusted him with the care of their sheep and cattle, and is lucky if he does not one day wake up to find his own few sheep and cattle stolen or killed. Perhaps a false charge of theft may be brought against him, as happened to a poor shepherd convert whom I had the privilege to baptize." [1]

Resource under Persecution. Dr. J. E. Clough has drawn a pathetic picture of the Telugu natives who had accepted Christianity: "The whole co-operative system of the village was turned against them. Forthwith the village washer-women were told not to wash for the Christians. The potter was told not to sell pots to them. Their cattle were driven from the common grazing ground; the Sudras combined in a refusal to give them the usual work of sewing sandals and harness; at harvest time they were not allowed to help, and thus lost the supply of grain which the Sudras had always granted them. They were boycotted and ostracized on every hand. Through all the years the Telugu Bible which lay on my office table was well worn

[1] C. W. Weston, *International Review of Missions*, April, 1913.

CENTRAL TRAINING SCHOOL, OLD UMTALI, RHODESIA

Carpenter shop

Finishing 100,000 brick

on several pages, and three places especially were soiled with many a finger mark. One was, 'Come unto me, all ye that labor'; another was, 'In my Father's house are many mansions'; the third was, 'Blessed are ye when men shall revile you and persecute you for my name's sake.'"[1]

Develops Confidence and Strength. In some cases the convert's previous living was derived from work at heathen temples. He may have been an idol maker, or sorcerer, or a musician in idolatrous ceremonies or processions—his livelihood has vanished at a blow. In other cases the convert is publicly repudiated by his family and driven from home. If allowed to remain, he is still isolated; when evening comes on he sits by the fire alone, while his friends are making merry at some idolatrous feast. But he cannot live the new Christian life in a vacuum; he must have wholesome, steady employment; and to secure that he must have industrial training. A church composed of natives unemployed, isolated, poverty-stricken, can never be vigorous and self-supporting. But if they can be shown new forms of handicraft, they cease to be dependent on the mission, the economic problem is solved, and a strong church may result.

Basel Mission Experiment. But the most notable experiment that India has yet seen in industrial work is unquestionably that of the Basel Mission on the west coast. For over sixty years the Lutheran Church has maintained there a kind of

[1] *Autobiography* (in press).

work often admired, often criticized, but always profoundly interesting. As early as 1846 the mission had an industrial school along the usual lines of carpentry, weaving, lock-making. But difficulties were encountered—as so often happens with industrial training in America. The product of the weavers could not compete with cloths imported from Europe. Other kinds of occupation were tried, and other kinds of difficulty developed. A printing-press, with book-bindery attached, proved very successful, as in many other missions. But a radical step was taken when a master weaver, Haller (who invented the fast-brown dye called khaki which has made khaki cloth famous everywhere), established at Mangalore, not a school, but a small factory, with twenty-one European looms and a dye-house. From that beginning the work has steadily developed until to-day there are three large factories, at Mangalore, Cannanore, and Calicut, and four branch factories not far away. Other industries, such as tailoring, mat-making, knitting, and embroidery, have been established, until in 1911 as many as 1,522 Christians and 64 non-Christians were thus given employment in the factories.

Expansion and Purpose. The Basel Mission has long been famous for its tiles, which were first made there in 1865. Critics of the work affirmed that the Mission was more interested in making tiles than in making converts; but, undismayed, the leaders in the work have pressed steadily forward. In

1874 an engineering workshop was erected, and blacksmithing was added to carpentry and lock-making. A business man was sent out as manager, and he opened a shop for the sale of the products. A joint stock company was formed, and soon was paying a small dividend which was turned over to the support of the missionaries. Thousands of Christians are now in the employ of this company, and many of them have obtained a house and compound of their own. The aims of the whole work are thus stated by one long connected with it, the Rev. J. Müller: "The purpose is not only to offer needy converts an opportunity of earning their livelihood, but also to train them in diligence, honesty, and steadiness of character. These institutions are, therefore, an important educational factor in the Basel Mission. Most of these work-people are obliged to work as they have never done before, and many of them learn for the first time in their lives what it is to earn their daily bread by the work of their own hands. This is no small achievement in a land where the dignity of labor is unknown, where indolence and mendicancy are regarded as no disgrace, while on the other hand mechanical and manual labor are considered degrading. . . . The moral influence of the work on the formation of character is sustained and deepened by daily religious instruction. Before beginning the day's work, morning prayers are regularly read by the manager or native pastor. Not only does the whole work thus receive a certain conse-

cration, but the employees see that their employer is interested in their spiritual welfare." [1]

Definite Results. The idea of forming in the homeland a business corporation to conduct a manufacturing enterprise on the foreign field has proved contagious. The London Missionary Society has organized "Papuan Industries, Limited," to furnish employment and training to native Christians in Papua, or New Guinea. The "Scottish Mission Industries Company," conducting similar lines of business at Ajmere, in Rajputana, recently reported through its superintendent, Mr. James Inglis, thus: "This is the ninth year since the Limited (Printing) Co. was formed. There is no dividend yet, but we are making a present to the mission of two missionary salaries, each about Rs. 200 per month. I could take you to another large press in Rajputana, manned with our boys. Before the company was formed the press was a drag on the mission. Boys used to be ostracized because they were Christians; now they are accepted because of efficiency. Boys earn their support from the beginning."

Manifest Problems. Of course this type of missionary work, like every new method, has its special problems. It may prove difficult to sell the product of the native Christians. It is easy for the Christian employees to become permanent dependents of the mission, looking to it throughout their lives, not only for instruction and inspiration, but for

[1] *International Review of Missions,* January, 1913.

food and clothing and shelter. A business enterprise is subject to all the fluctuations of the market, both in buying raw materials and in disposing of the finished product. And there is the ever-present danger that the missionary who has gone out to kindle a spiritual fire may be reduced to the position of foreman of a machine-shop or traveling salesman. Many a Christian business enterprise has been lightly started on a foreign field—as too many in America—only to find that lack of skilled supervision, or lack of capital, has brought it to early demise.

Industrial School versus Real Factory. It is necessary in every mission to distinguish sharply between an industrial school, which aims not at making tiles, or cotton cloth, but at making boys and girls into men and women, and a real factory or business, whose service is constantly tested by the market value of its output. Both may be conducted for Christian ends, but a school with a regular deficit may be a great success, while a Christian factory with a recurring deficit must soon close its doors. The school wastes many logs in the carpenter's shop, and much clay in brick-making, without regret, since it asks no visible return. The factory aims at "philanthropy and five per cent." To confuse the two forms of effort on the foreign field is as tragic as to confuse a high school with a cotton-mill in Massachusetts.[1]

[1] A Scotch inspector of schools put the matter very bluntly by saying: "When a lad is learnin' he's not airnin', and when

Booth-Tucker's Testimony. But none of these problems deter our most far-seeing missionaries, who are now securing teachers trained in industrial methods at home, and are persistently uniting work with worship (*laborare est orare*) in the foreign field. Commissioner F. Booth-Tucker, of the Salvation Army in India, declares: "Millions in India are waiting for missionaries to show them how they can become Christians without being subject to a social boycott which will spell to themselves and their families absolute starvation. . . . They are paid, not in cash, but mostly in kind, in return for their labor and the goods they produce. The pivot of the community is the money-lender, whose all-powerful influence makes itself everywhere felt. Every one who has a fragment of credit is indebted to him. The net which holds each member of that community in its meshes is as skilfully woven and tightly drawn as a spider's web. The wonder is that any are able to break loose." [1]

Spread of Such Effort. Interest in this type of effort is now rapidly spreading through India. Out of 136 missionary societies working to-day in India, Burma, and Ceylon, forty-seven, including nearly all the stronger ones, are now offering some kind of industrial training. In order to place the experi-

he's airnin' he's not learnin'." Such a statement in the deepest sense is not true. The earning of a livelihood may be made an educative process. But it is true that we should know which of the two things is our primary aim—education or output, a life or a living.

[1] *Year Book of Missions in India*, 1912, p. 317.

ence of each at the service of all, three missionaries—Messrs. Bawden, Rutherford, and Hollister—spent five months in the year 1910 in a tour among the industrial mission schools of central and northern India. Twenty institutions were visited, and nine conferences held on the subject, the keenest interest being everywhere shown.[1] After listening to the report, the industrial committee of the American Baptist Telugu Mission voted that "it seems to be a growing opinion that too much literary and not enough practical training is the rule in mission schools," and that "every pupil of every mission school should earn all, or at least a part, of his school and boarding fees by remunerative labor under the direction of the manager of the school."[2] At the Conference on Industrial Education, held at Bangalore in 1910, the missionaries of many denominations expressed their conviction in the following statement: "The Conference is deeply convinced that this branch of education is absolutely necessary, if our Christian churches are to become self-supporting, and the Christian community is to be elevated to take its rightful place in India."[3]

Connection with Agriculture. But in a land where 85 per cent. of the people are tillers of the soil the workshop cannot be separated from agriculture. In a land swept by periodic famine, as

[1] See small pamphlet, S. D. Bawden, "Mission Industrial Work in India."

[2] Report of American Baptist Foreign Mission Society, January, 1912.

[3] S. D. Bawden, "Mission Industrial Work in India."

India is, better irrigation and better seed, doubling in many cases the amount of the harvest, may be worth more than all hospitals, or medicine, or famine relief funds. At the conference just mentioned an exceedingly thoughtful paper was presented by Mr. W. H. Hollister of Kolar, giving the results of long experience. Among other things he said: "I believe it is possible to broadcast a new type of village schools all over India, each school having farm and garden plots where boys and girls will be taught the best methods of agriculture, horticulture, and stock-raising, and with unpretentious workshops in which to teach handicrafts suited to rural lives.

Well-made Implements. "While we make high-grade furniture a specialty, any statement concerning the work of the school would be incomplete did it omit mention of our agricultural implements. Our central aim is to teach students, and while teaching them, help India as a whole. We make plows so thoroughly good and practical that when a man buys one, and uses it rightly, he comes again, and his neighbors come to buy. One of my customers, who bought and tried one thoroughly, came back and bought thirteen. I have just received a letter from a customer of five years' standing, ordering twenty-four. If I had time and capital to put into this phase of my work, I could soon sell one thousand plows and cultivators annually.

Advanced Aim. "I alluded above to the need of labor-saving machines. I have for years looked forward to making thrashing-machines and grain

winnowers. Both of these I will have for sale in a few weeks. Drills for sowing grain must come next. We absolutely must get away from agricultural methods dating back to the days of Abraham. The times demand it. Few things will better stimulate the dormant faculties, the intellectual life of the masses." [1]

Use of the Silo. In pursuance of this ideal the Ewing Christian College, at Allahabad, has recently bought two hundred acres of land on the opposite side of the Jumna River from the present college site, and its plans call for the expenditure of ten thousand pounds to develop an agricultural experiment—or rather an agricultural demonstration of what can be done to raise the economic level of a Christian community. Some American Christians would open their eyes in amazement—and perhaps in doubt—if they could read "Bulletin No. I," issued by this missionary college in 1913, entitled: "The Silo and Silage: A Method of Protecting India's Cattle from Starvation." Our theological seminaries hardly equip a missionary for building and managing a silo. Many critics may repeat the ancient question: "Is it for the oxen that God careth?" To which the answer is that if the oxen perish the farmers perish also. There really seems no difference in principle between the use of a silo filled with fodder and the use of a basket containing "five loaves and two small fishes."

[1] S. D. Bawden, "Mission Industrial Work in India."

A New Standard of Education. But agricultural education means vastly more than the saving of physical life, animal or human. Says a graduate of Mount Hermon School and Princeton University, now in charge of the Agricultural Department at Allahabad: "As an evangelistic agency (and this is the great motive of the missionary, no matter what form his activity may take), it is easily possible that agricultural education may yield results as good as the usual literary training given in mission institutions. If missions are justified at all in entering the educational field, that education which reaches the largest number is worth while, and ought to be undertaken. Agricultural education would reach out to the villages where the people of India live. Every Christian on his little farm, with improved methods and improved stock, getting returns three or four times as great as the untrained farmer, would attract the attention of non-Christian neighbors. The simple folk of India are appealed to by the Old Testament standards, and success in farming would be associated with the religion of the one getting these good results." [1]

Forms of Industrial Work. As to forms of industrial work to be undertaken, perhaps the best possible summary is that of Mr. Bawden: "That is the ideal form of industrial work which comes the nearest to teaching the people how to help themselves—

[1] Sam Higginbottom, *International Review of Missions*, April, 1913.

(1) On their own land, if they have any;
(2) In their own trade, if they know any;
(3) With their own tools, so far as suitable;
(4) With their own labor, wisely directed;
(5) At their own expense, rather than the mission's;
(6) Through improvement of their own methods, in preference to the introduction of new ones;
(7) In their own home villages, as being the best centers for their influence, and
(8) Under instruction from their own people, so far as capable." [1]

The African Field. But it is in Africa that we have the chief field for teaching the sanctity and beauty of work. In Africa there is the same love of indolence as in India, the same vertical sun, but no long literary tradition; consequently, from the very beginning education has included manual labor. Lord Kitchener, the consul-general of Egypt, is a true friend of the schools, but he has often said to the minister of education: "See that you do nothing to make the hands of the Egyptians soft." Outside of Egypt, in dealing with savage

[1] In a private letter he says: "I was called upon by five native states in one of the great opium-growing districts of India to advise the rulers as to what could be done to provide a substitute for opium. All of the rajas received me with the greatest hospitality. . . . Landowners and government officials are writing all the time for advice. . . . A native preacher was not allowed to enter certain Brahman villages. When, however, they found he had several little bottles with improved wheat in them, and could tell the villagers how to get better results for no more labor, they made their welcome most hearty."

African tribes, the white men have found that the natives under proper direction quickly develop much skill in handicraft. An enormous field lies open where a new civilization is to be built from the bottom upward. The little plows that barely scratch the soil must give way to subsoil plowing. The poor seed that results in spindling, meager crops must be replaced by better. Roads must be built where now only little winding paths, eighteen inches wide, cross the continent. Foul huts, where parents, children, and grandchildren sleep huddled in one room, must give way to clean and decent cottages. Nakedness must be clothed, the sick must be healed, pestilence must be controlled, and famine banished.

Already Yielding Fruit. To give to young people amid such conditions the same education as is given at Harrow, or Rugby, or Exeter, or Andover, would be a piece of blindness and folly. Rather does Africa (far larger than all Europe, India, China, and Australia put together) need a score of Hamptons, a hundred Tuskegees. It needs, and is receiving at the hands of missionaries, that education which was given by the early Jesuit missionaries to the Indians of California, that which was given in the middle ages to many of the wild tribes of Germany by monks who carried the motto, *Cruce et aratro*—"by the power of the cross and the plow." Already has famine been banished from among the Kaffirs by the missionaries' teaching as to irrigation and the control of water-supply. The

Basel Mission on the Gold Coast now numbers 35,000 communicants. Wagons and carts made in its workshops are now seen in all parts of Sierra Leone and the Kameruns. In its last annual report we find that its export of rubber amounted to thirty-five tons; of palm-oil, 2,700,000 quarts; of cocoa, 17,000,000 pounds; while in its savings-bank were deposited by native Christians 575,000 francs.

Favored in Personnel. Africa has been peculiarly fortunate in attracting to its mission fields men many-sided, ingenious, fond of outdoor life, and able to organize unskilled labor for useful ends. Here among savage tribes is no elaborate system of etiquette requiring conformity, as in China, no merely bookish education, no sophisticated minds to be met in subtle disputation, as in Turkey. We are face to face with the wants of primitive man. One of the first tasks of Mackay of Uganda, who went out to Africa in 1876, was the building of two hundred and thirty miles of road to open up a new territory. Fortunate indeed was it for him that at the University of Edinburgh he had studied mathematics, surveying, mechanics, drafting, and the principles of fortification. He could build a house, or a boat, or a bridge, or a canal with equal facility, and all who felt the touch of his remarkable life, from the cruel and infamous King Mtesa to the humblest slave, felt a new motive and joy in working with hand and brain at once. Such results followed that Henry M. Stanley spoke of the story

as "an epic poem," and called Uganda the "Japan of Africa."[1] "It is the practical Christian tutor," said Stanley, "who can teach people to become Christians, can cure their diseases, construct dwellings, understand and exemplify agriculture, turn his hand to anything, like a sailor, that is wanted. Such a one, if he can be found, would be a savior of Africa." How Africa found such a man in Stewart of Lovedale we shall see in another chapter.

Principle of Self-Expression. One result of the amazing development of the work in Uganda—compressing into twenty years what in most countries requires two hundred—was the formation by the Church Missionary Society, in 1903, of one of those manufacturing and trading companies of which we have already spoken—the "Uganda Company, Limited," with a capital of $75,000. It at once began printing, binding, brick-making, carpentry, and planned to carry on a business in cotton, flax, hemp, jute, and rubber. But where no such company has been formed, the industrial missions are still thriving. A glance at the reports from many African stations will show allusions to farming, brick-laying, wood-sawing, planing, furniture-making, rope-making, road-building, stone-cutting, coffee-planting, dressmaking, laundry-work, cooking, basketry, and a score of other practical arts. Everywhere the education tends to illustrate the saying now so frequently heard in American

[1] Quoted in *Atlantic Monthly*, October, 1897.

SILLIMAN INSTITUTE, DAMAGUETE, PHILIPPINE ISLANDS

Students at work in garden and laboratory

Enrolls 662 preparatory and college students from 25 provinces

schools: "No impression without expression." That expression of the self through labor is the only way to acquire a larger self, is now axiomatic. The training which the African race received in America through slavery it is destined to receive in the dark continent through the industrial education furnished by the ever-growing missionary enterprise.

Extension to the Philippines. And what has proved so indispensable in Africa is equally so in dealing with all backward races—among the Indians of South America, the natives of the Malay States, the peoples of Polynesia, the wild tribes in the Philippines. Many of these peoples may not be able to appreciate Christianity in doctrinal form, but they can all appreciate Christianity in action. Bishop Brent is confident that the bloodthirsty Moros—350,000 Mohammedans living under the American flag—possess the raw material of a superb manhood, and can best be reached by the industrial appeal. He writes: "The Moro is by nature aggressive. His prowess, daring, mental shrewdness, and manual skill put him far ahead of most men of Malay origin. He has characteristics which when properly trained will be an asset to civilization. He is a man of action rather than an idler. The only way to convert him is to convert his energies, to teach him the joy of productivity, and so to inspire him with self-respect. This we plan to do by teaching him to build roads, railways, bridges, houses, to market his crops and improve his land, to lead in our modern sport in-

stead of his ancient piracy, to develop himself and his resources in normal, ideal, beneficial ways.

Line of Moro Approach. "Here is a man's mission—religion expressed in work. It would be futile at this juncture, except in unusual circumstances, to preach to the Moro. The history of his race has been such as to close his mind to Christian appeal. We must live our Christianity with him. The hospital, the school, the playground, must be our pulpit." Industrial training seeks not only to help individuals to help themselves, but to lay the basis for a better social order.

5. Reform Factor. We must now turn to social reform and consider, first, the negative and destructive achievements of the missionary enterprise. The work is not all constructive and edifying. Sometimes we must tear down and uproot and blast out before we can plant the new crops. Throughout the non-Christian world we have found cruelties and superstitions and degradations with which we can hold no parley. The Apostle Paul described some of them in the burning phrases of the first chapter of the Epistle to the Romans, and then cried: "They who practise such things are worthy of death!" True, we have terrible moral evils flourishing in Christian lands. But there is this difference—they are not consecrated and protected by our religion. Drunkenness, licentiousness, cruelty exist as truly in London and Chicago as in Calcutta. But in London and Chicago they exist in spite of religion, while in Calcutta they are en-

couraged and protected by religion. The spectator who does not become white-hot with anger at bestiality wearing the uniform of religion is no Christian, nor even decent man.

Protecting Indian Womanhood. The British government in India has scrupulously refrained from interference with native religious faiths, but it was long ago aroused by missionary appeals to prohibit religious cruelty. Under the influence of those appeals it abolished suttee—the burning of the widow on the funeral pyre of her husband. Such immolation was willingly undergone by the widow, since by it she was supposed to win exemption from many transmigrations of soul both for her husband and herself. In spite of the law a single case of suttee was reported by the police as late as 1913. But in general the Indian mind has undergone a change in this matter, and now approves the attitude of the government. In 1856 the government made legal the remarriage of widows. But since it could not, of course, compel remarriage, the Indian mind remained unchanged, and there are to-day 25,000,000 widows in India who, with shaved heads and in coarse garments, must do penance for imaginary sins, by serving as social drudges for their relatives while their unhappy lives shall last. In view of the fact that multitudes of girls were married at the age of seven or eight, another law, strongly urged by missionaries, was passed in 1891, forbidding any child-wife to go to her husband's house to live before she

was twelve years old. This law aroused a tempest of opposition, voiced in mass-meetings and bitter attacks on the government.

Missionary Protest against Uncleanness. When the government proceeded to take notice of the licentious shows and sports, and a law was passed prohibiting obscene paintings and images, it was thought necessary to make one remarkable exemption: "This section does not extend to any representation . . . in any temple, or on any car used for the conveyance of idols, or used for any religious purpose." The most casual traveler in India to-day is constantly brought face to face with the sacred abominations of popular Hinduism—most numerous and most loathsome in the holiest places. The Vedas have much lofty teaching, but the masses of the people seldom hear it. They hear and see the hallowing of lust and dirt and heartless cruelty by popular religion. The chief awakener of the public conscience to such hideous practises has been the steady consistent protest of the united missionary force. "Every evil which has been removed from Hinduism in modern times has been by compulsion from without, and in defiance of a persistent sentiment and the determination of its orthodox followers." [1] It may not be too much to affirm that popular Hinduism is the only religion on earth that has deliberately said: "Evil be thou my good."

Efforts against Moral Evils of China. In China the protest of Christianity has been steadily against

[1] *Year Book of Missions in India*, 1912, p. 26.

infanticide, foot-binding, gambling, and the use of opium. Just outside the great city of Hangchow the writer has seen a square stone tower, known to every passer-by as a "babies' tower." In it are stone shelves on which for many decades undesired babies, usually girls, have been left by their parents. Similar conveniences, usually less public, are to be found in many parts of China. Amid the tremendous pressure of population human life seems to lose its sanctity, and the abandonment of a child has been little more than the brushing away of an insect. Until recently the only voice upraised in rebuke of such unnatural practise has been the voice of the Christian teacher or preacher.

Foot-binding Reform. The opposition of the missionaries to the foot-binding of women has been constant, and in recent years has stirred up the Chinese themselves to serious reform. When Dr. MacGowan, of Amoy, first called a meeting of Chinese women, as long ago as 1874, to protest against the practise, there were many predictions of fierce protest and open riot. He was attacking the foundation of the social order—an order which had decreed that respectable women should be physically unable to go about the streets, that their feet should be "golden lilies" rather than instruments of progress. But he induced nine brave women to sign their names in a book, pledging themselves not to bind the feet of their own daughters, and thus organizing "The Heavenly Foot Society." Then one of the bravest "gave her feet

to the Lord" and stripped off the bandages which had caused her so many years of pain. In 1902 the Empress Dowager issued her decree discouraging foot-binding—never practised by the Manchus—and now the "Natural Foot Society" is extending the reform slowly throughout the republic. Formerly the suitor for a bride was accustomed to ask, "What is the length of her foot?" and if it was over three or four inches she was deemed ineligible. Now the suitor often asks, "Where has she been to school?" The freeing of the feet has meant freedom for the mind as well.

War on Narcotics and Gambling. The long story of opium—a story of avarice and war and dishonor—need not be retold here. After a half century of evasion and subterfuge the British government has acknowledged its responsibility, and a committee of the House of Commons has pronounced the traffic indefensible. But no missionary in China has ever given public approval to the great Chinese vice, or to Britain's long refusal to aid in Chinese reform. To-day the British government stands behind the British missionary in condemnation of the opium traffic. But will alcohol and cocaine be imported to take the place of opium? Western commercialism would gladly sacrifice China's future to fill its own pockets. "A cigaret in the mouth of every man, woman, and child in China" is the motto of a large international tobacco company. Gambling is a characteristic Chinese vice. It was prohibited in Siam in 1907, when the king re-

ceived a petition from the missionaries and the American minister setting forth the evil results among the Siamese.

Opposition to Slavery and Rum. The institution of slavery has been in the last half century constantly attacked by the missionary enterprise. To Livingstone that was the "open sore of the world," and Sir H. H. Johnston has borne unimpeachable witness: "Livingstone's verbal attack on the Arab slave-trade in Central Africa led directly to the extirpation of that devastating agency." [1] In some other parts of Africa the slave traffic still lingers. But the new Republic of Portugal has recently abolished slavery in Angola, West Africa, and the native Christian churches will not tolerate a slaveholder in their membership. The African trade in rum is now being rapidly restricted.

Superstition Broken. Degrading superstitions, the offspring of fear of the gods, are weakening. Mr. Dan Crawford tells us that the cannibals of Central Africa always translate John xiv. 1, in a peculiar and pathetic way: "Let not your heart be troubled *because* ye believe in God; believe also in me." Every one of them believes in God, and such belief keeps him troubled and fearful. To him the message that God is love is a novel and joyous release. And when such release is attained, the rain-doctor loses his prestige and his employment,—henceforth "the clouds are his chariot." The witch-doctor is no longer indispensable when

[1] *The Opening up of Africa*, 250.

men have heard: "I give unto you power over all the power of the enemy." The "evil eye" loses its baleful effect. Cannibalism—which seems to savages in need of food far more commendable than the white man's wanton killing "for sport"—becomes impossible when each human being is seen as God's child.

Christianizing the Social Order. The various reforms we have so far mentioned are not separate attempts to combat separate evils. They are all a part of one vast undertaking—the Christianization of the social order. It is useless to fight cruelty unless we also fight its chief cause—licentiousness. We shall never win the victory over gambling until we win over its close ally—strong drink. To fight one evil alone is to fail. All of them are parts of a wrong social order, filled with disdain for the Christian ideal. The one thing we seek is simply the incarnation of the Christian ideal and the Christian purpose in human society and all human institutions. Rightly was it said by the Rev. T. E. Slater: "We need to enlarge our idea of the meaning of the evangelization of men and races until it comes to stand for the perfection of the soul in the perfect society. Since the soul, the man himself, cannot be fully saved, or made whole and strong, as long as the soul's environment, its conditions of life, are unfavorable, all social work, all educational work, all medical work, all industrial work, is work done for the soul and is a part of its salvation. . . . Above and beyond the preach-

ing and teaching of certain doctrines of religion, and the laboring for the credit of a particular [Missionary] Society, is the part the missionary plays in the world's evolution toward the higher Christian life. He stands for upward and forward social and national movements among backward and arrested peoples, as a representative of the divine ideal and the divine kingdom which is to embrace and unite and elevate the entire human race." [1]

Imprisoned Womanhood. But this fight for a Christian society in non-Christian lands is to-day producing two especially notable results,—in changing the social status of womanhood and in spreading the spirit of democracy. Throughout the world to-day the change in woman's idea of her own place is obvious, and the theories advocated by feminists are startling enough. But if the suffragettes in England have found provocation for lawless acts, if in America our political institutions are sometimes unjust to women, what shall be said of the immemorial traditions, the iron-bound customs of the Orient? In the lands where Hinduism and Mohammedanism prevail, one half the race is completely shut out from the life of the world. There civilization has been created by man, and mother, sister, and wife are secluded and excluded. In such lands for a woman to be unmarried is to be disgraced, and to be married is to be imprisoned. Veiled women, screened by the suspicious husband,

[1] *Missions and Sociology*, 6, 10.

compelled to wear a mask—on which hideous features are often painted—walk the streets of the crowded city, and veiled women, cowering, shrinking, hastening, tread the paths through all the fields. At home these women, guarded by unremitting jealousy and frequent suspicion, are shut within the zenana of the Hindu or the harem of the Mohammedan, where education, wholesome exercise, love of nature, and personal development are all impossible.

A Life of Subjection. The Buddhist wife has been taught that she has no soul, and her highest hope has been that after death she may be reborn as a man. The Confucian wife has pattered and toddled about the house upon her mere stubs of feet, taught that her supreme duty is to observe the three obediences—to her father, her husband, and her son. The Japanese wife has been forced into complete subjection to her mother-in-law, and has married not an individual but a family. To both Chinese and Japanese there is one verse in our New Testament that has always provoked astonishment and indignant protest: "For this cause shall a man leave his father and mother and cleave unto his wife." At that point Christian morality threatens the whole social order of the Orient.

Sanctioned by Religious Systems. But while there have been innumerable examples of deep affection for wives and daughters, it is fair to say that this subjection of women to man's pleasure, man's jealousy, man's caprice, or man's memory

MISSION HOSPITAL, MADURA, INDIA

Compounding room for women and children; 25,159 prescriptions compounded last year

Hospital for men, built entirely with money contributed by Hindus

after death, is not an incidental abuse of Oriental society. It is not an incubus, a horrible perversion of religion, a lamentable failure of the moral ideal —like our American lynching, our drunkenness, our white slave traffic. It is in Asia and Africa *the moral ideal itself,* hallowed by the most sacred scriptures, endorsed by many of the great religious teachers, sanctioned by millenniums of history. "Her business," says Confucius, "is to prepare food and wine. Beyond the threshold of her own apartments she should not be known for evil or for good. If her husband dies, she should not marry again." Manu, the great Hindu lawgiver, was, according to Pundita Ramabai, "one of those hundreds who have done their best to make woman a hateful being in the world's eye."[1] Mohammed in the Koran[2] commanded: "Marry what seems good to you of women, by twos or threes or fours; and if ye fear that ye cannot be equitable, then only one, or what your right hands possess (*i.e.,* female slaves)."

Cured by New Conception of Personality. Christianity in non-Christian lands is thus face to face with age-long injuries to womanhood on an enormous scale. The only remedy is in diffusing through all these lands the Christian conception of the value of personality. To lop off one evil custom after another is like cutting off thistle-tops, while the roots remain. The root of the customs of foot-

[1] *The High Caste Hindu Women,* 81.
[2] *Koran,* Chapter IV, Verse 3.

binding and infanticide, of child marriage and child widowhood, of the "marriage" of girls to the temple gods, of polygamy and concubinage, is everywhere the same—the degrading, antichristian conception of woman as a thing rather than a person. To change not merely the laws and customs, but the conception out of which they grew, is the tremendous and summoning task of Christian faith in Eastern lands. Every Christian school for girls, like the Isabella Thoburn College at Lucknow, like the American College for Girls at Constantinople, or the McTyeire School in Shanghai, is changing national and racial ideals. Every Christian nurse or woman physician who enters the Indian zenana is not merely healing one patient,—she is creating a new sentiment for woman and a new idea of her value to the world. The Lady Dufferin hospitals in India are the direct outgrowth of Christian work for Indian women. Every woman who maintains in the foreign field a Christian home, avoids occasions of offense and misunderstanding, and quietly exercises the freedom of emancipated Christian womanhood, is an object-lesson to all the community around her. Every Christian family in Asia or Africa is a sociological demonstration of the power of Christianity to set womanhood free, and yet keep it pure and strong. Christianity teaches and demonstrates that the purity of womanhood depends not on veiled faces and latticed windows, not on seclusion and self-effacement and abject de-

pendence, but on the Christian ideal cherished in the mind and the heart.

Emancipation for Service. Indeed, this Christian ideal of emancipation for the sake of service is the only thing that can preserve the woman's movement in Oriental lands from disaster. Women's clubs are now spreading through India and China. The literature of woman's suffrage is eagerly read where English is understood. And, as always happens, "strong meat" proves unfitted for "babes." The women of Persia took an enthusiastic part in the recent nationalist movement, and will not again be content with the fireside. The women of Turkey realize that one reason for the defeat of Turkey by Bulgaria in the recent Balkan War was that Turkish women were shut within the harem, while Bulgarian women labored incessantly for—and often with—the men on the fighting line. "The women of Syria, as a whole," writes Dr. Hoskins, "are being carried away by the more frivolous fashions of Europe. The presence of so many foreigners in Syria, and, of recent years, of the lower classes of European cities, has resulted in a sort of demoralization of the women of Syria. They are too willing to copy the more questionable habits of foreigners in dress and behavior, instead of striving after the perfection of their talents and the foundations of real character."

Radicalism. The Chinese women who have unbound their feet are now asking if those women

in England who are committing acts of violence are really pointing out the path of progress for the women of China. Some radical spirits are affirming that Chinese women should now cast off all restraints and demonstrate their power to lead the feminists of the world. We can read between the lines of resolutions adopted by the National Conference of missionaries held at Shanghai in March, 1913:

Conservative Aims. "(1) Christian and non-Christian women should unite to study social and industrial problems, such as child welfare, healthful and modest dress for girls and women, the physical and moral health of women in factories and other employments, and the care of the unfortunate classes. (2) In view of the misconceptions which prevail as to woman's 'freedom and power,' it seems well, while we encourage 'New China' in the many wise reforms advocated, to take a conservative attitude as to the position and privileges of woman, and to impress upon her that the elevation of the home is the true goal of all social service. Inasmuch as this end can only be attained by the regeneration of the individual through the transforming power of the gospel, therefore in all social effort the primary aim should be to bring each one into personal contact with Christ."

Influence for Democracy. A second and momentous result of the diffusion of Christian teaching is the spread of democracy. Other causes undoubtedly coöperate with Christianity in this. The dif-

fusion of news by rail and telegraph, the multiplication of newspapers, the spread of scientific knowledge demolishing mythologies and superstitions—all this has helped. But no teachings in human history are more directly democratic than the teachings of the Fatherhood of God and the brotherhood of man. Lord Morley in his life of Gladstone speaks of the "volcanic elements in the Sermon on the Mount." The caste system of India has been rightly described as a "gigantic conspiracy against the brotherhood of man." Keshub Chunder Sen in his appeal to young India said: "Caste has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all human progress." But, while the caste system is not breaking down, it is undergoing much modification to-day. The Brahman attends the mass-meetings now so popular in the large cities, even though he may sit dangerously near some man that he despises. He is facing the dilemma of either owning that the fifty million outcastes are true Hindus, for whose welfare he is responsible, or else that they are not Hindus, and therefore the Hindu representation in the "legislative councils" of the Indian government should be reduced. Under the constant challenge of Christianity he is being forced to ask the searching question, "Am I my brother's keeper?"

Narrow Bounds of Brotherhood. Always, as we have seen in a previous chapter, Oriental society has been marked by cohesion and solidarity. The

individual has never stood alone, he has been upheld and protected by his tribe, his clan, his caste, his village community. But beyond this group he has found no sympathy and has given none. To be neighborly to a man outside the group has seemed unreasonable and absurd. Social classes have been water-tight compartments. The Chinese mandarin has scorned to concern himself with the lepers who live on the boats in the river, or with the ignorant populace who cannot read their own language. The Indian Brahman is kind and generous to his own caste, but contemptuous toward all outside of it. The 217,000,000 Hindus of India are hostile to every attempt to benefit the 66,000,000 Mohammedans who live among them, and that hostility is repaid with ample interest. Under such conditions nationalism in India and patriotism in China have been well-nigh impossible.

Dawn of a New Vision. But now a vision of the possible brotherhood of man is rising over all the East. A spirit of genuine democracy is slowly —very slowly—spreading, not through the revolutionary uprising of any one class, but through the gradual diffusion of a sense of the value of all human beings to one another and to God. The worth of human life, the dependence of each life on all others, the participation of each humblest life in the eternal—these are the great insurgent conceptions, at once democratic and Christian, that are shaking the foundations of many an Eastern kingdom. As Professor Charles R. Henderson of

the University of Chicago has written, after a lecture tour in the Farther East: "In a land where the outcaste has no esteem, where ascetic renunciation of normal desire is regarded as the climax of holiness, where being itself is misery and extinction of self is the idea of heaven, our wholesome, natural conception of life as good, divine, and eternal comes as a revelation." [1]

Real Christly Deeds. We see then that the real *gesta Christi,* the true achievements of Christianity in the foreign field, have not been triumphs of oratory, or victories in theological debate. They have been the visible changes, both destructive and constructive, which Christian apostles—evangelists, doctors, nurses, explorers, translators, teachers, engineers, farmers—have wrought in the social order and in the ideals of life. The conception of social service, passing far beyond the bounds of village, or tribe, or caste, has been introduced into stratified and immobile masses of humanity. Every famine in the Farther East has furnished opportunity for Christian service to show its unanswerable quality. In 1911-12 a great famine swept over large sections of eastern and central China. A Central China Famine Relief Committee was formed, which disbursed over $500,000, contributed largely by Europe and America. One hundred missionaries gave from one to six months each to that work. For over a year all central China heard and saw a living interpretation of the words: "I

[1] *International Review of Missions,* October, 1913.

was hungry and ye gave me meat." In the museum of Brown University is preserved a goblet of solid gold presented to Dr. Albert A. Bennett by the Japanese government for his memorable service at the time when a great tidal wave inundated northern Japan.[1]

Ministry to Lepers. In June, 1913, was opened the first leper asylum in Siam, in the northern city of Chiengmai, the gift of Americans "whose heart God had opened." The buildings were intended to accommodate 96 lepers, but on the first day 100 were under the care of the mission. Soon after the first leper church of Siam was organized, and the few members, earning forty cents a day, contributed at the first service $9.00 to lighten the suffering of their fellow lepers in other lands.[2] But that hospital in Siam is only the last of scores that have been opened in the Farther East in the last half century. The "Mission to Lepers in India and the East" has over fifty leper stations in its care. Such facts need no "moral" appended, no translation into native dialect. They are like the raised type used in teaching the blind to read.

Far-reaching Service. And what shall we more say? The time would fail to tell of orphanages, homes for cripples, "doors of hope" for fallen women, refuges for victims of opium, schools for

[1] For a long list of decorations and honors conferred upon missionaries by various foreign governments, see J. S. Dennis, *Christian Missions and Social Progress*, Vol. III, 453.

[2] Letter of J. W. McKean, *Record of Christian Work*, October, 1913.

the deaf, for the blind, hospitals for the insane,—all of them visible embodiments of the Christian message. Outside the regular church missions is the noble work of the Red Cross Society, the international organization which eagerly follows after famine, earthquake, cholera, plague, and battle, bearing on its gracious front the symbol of the eternal sacrifice. Outside the churches is the Salvation Army, jeered at through the first twenty-five years of its history as crude and coarse and vulgar, envied through all recent years as a marvel of organization and efficiency. Outside the churches, yet in closest sympathy with them, is the remarkable work of the Young Men's Christian Association, of which we shall speak later, an institution which has given a fresh and vital interpretation of Christian manhood to the whole Eastern hemisphere.

The Yoshiwara Restored. When in Tokyo three years ago the Yoshiwara, or "red-light" district, was swept away by a conflagration, the most thoughtful men and women of Japan opposed its rebuilding as a gilded palace of prostitution. The Young Men's Christian Association joined hands with the Salvation Army and the Women's Christian Temperance Union, entreating that such a public exhibition of womanhood in cages should not be restored and perpetuated by the Japanese capital. But in vain. The moral—or rather immoral—conception of womanhood was too old and too strong, and in the capital of one of the foremost nations

of the twentieth century the cages still flaunt their allurement for men, their contempt for women.

Moral Strength of Japan in Question. Such moral failures in a highly educated nation lie behind a significant article in a recent number of a leading Japanese magazine, *Taiyo* (The Sun) by Professor Ukita of Waseda University on "Christianity's Contribution to the Civilization of Japan." He declares that Japan has received much of its moral energy, like its science, by injection, and asks whether the Japanese people have within them the necessary powers of moral advance if intercourse with other nations should cease. Then he makes candid reply as follows: "I can but say that I think we do not. We may be able to maintain the *status quo,* but I am of the opinion that we can go no further. In the forty-fifth year after the Restoration we could make the display of the suicide of General Nogi and his wife! Our people have been under the influence of the teachings of Buddha and Confucius for ages, and have gotten full of the ideas of rank. Woman is despised; the common people and the poor are not considered. While we entertain such mean opinions, how is it possible for us to acquire the elements of a perfect morality? The spirit of benevolence and pity has not gained acceptance among us. Are not our people insulting the Korean people and subjecting them to tyranny? How many are there, with the exception of the Christians, who love them? Our people lose sight of the personal worth of man. Chris-

tianity teaches there is a God of love, and that he made man in his own image. If we lose sight of these truths, how can we make progress in the essential elements of civilization? Without these saving elements the material civilization of Japan may begin to decay at any time. Christianity possesses these essentials, and I firmly believe it necessary to look to Christianity to supply these needed elements."

Christianity's Dynamic. To Eastern peoples, thus reaching out in all candor and sincerity for a new moral dynamic, Christianity comes as a social salvation. It is not a program, but a principle; not a code of commandments, but a moral energy, victorious, and inexhaustible. Its conception of God is a reversal of human fears. Its conception of man is a transformation of all human values. Its conception of society creates even amid our tragic combination of palaces and slums a slowly-rising city of God. Its trumpet-note gives courage to dejected, forgotten millions. To all the Eastern races, world-weary, sadly wise, comes to-day the great offer, "Behold, I make all things new!"

ENLARGING FUNCTION OF THE MISSIONARY

Society is the field of Christianity. To bring the sound and godly life to perfection in the narrow field of individualism is impossible. The great laws of life depend upon reciprocity, and cannot be brought to full effect until men are obeying them together. There are duties that are altogether social; high virtues, too, that cannot be exercised except in the social field. The Christian character is a social character as well as a private, and the full victory of Jesus' ideal can be won only by a revolution that touches every fiber of the social heart and every action of the social life.

—*William Newton Clarke.*

St. Paul, amidst the decay of Israel, could cry, "Did God cast off his people? God forbid. . . . God did not cast off his people which he foreknew!" One who has moved with a reverent mind through the religious life of the East, who has seen the tragedy of its enormous spiritual possibility submerged beneath its enormous moral deficiency, may also cry: Nay! God hath not cast away the suffering, sensitive soul of the East, nor left himself without a witness in the Oriental consciousness.

—*Charles Cuthbert Hall.*

June 23, 1917
U.P. Kansas
East [illegible]

CHAPTER VI

ENLARGING FUNCTION OF THE MISSIONARY

Obsolete Caricature. Modern developments have compelled us to revise and enlarge our definition of a missionary. Some of us well remember the conventional idea which was held in our childhood. The missionary was sometimes pictured—in words or wood-cuts—as a gentleman in frock-coat, standing under a palm-tree, discoursing Western doctrines to Eastern savages who declined to assimilate it, but each moment threatened to assimilate him. That solitary incongruous figure under the palm-tree still represents the missionary enterprise to many who fail to realize the immense change brought about by world-politics, world-commerce, world-consciousness. The figure was always a caricature, and to-day it has ceased to exist.

Present-day Reality. Still the missionary is a heroic and sometimes a lonely figure. But a true picture would show him not only making addresses, but digging wells (like John G. Paton, in the New Hebrides); planting cereals and fruits (like Dr. Robert Moffat in Africa); building ships (like John Williams, building his *Messenger of Peace* in the South Seas), teaching carpentry, blacksmithing, and

printing; acting as explorer, engineer, editor, physician, or diplomat. No man can do all these things, but all of them, and a hundred others, are being done by modern apostles in foreign service. The message under a palm-tree has become a message built into homes and churches, cut into canals and wells, woven into rugs and carpets, hammered out in brass and iron and silver, and translated into all the arts which mean self-support, self-respect, and the moral discipline of daily toil.

Missionary Explorers. The missionary as an explorer has added enormously to the known area of the globe. Livingstone alone added about one million square miles to the known land-surface. "Missionary roads" were built years ago all through the Dark Continent. Men of intrepid minds and dauntless courage have faced malaria, poisoned arrows, flooded streams, deadly sunlight, or the tsetse fly, to open up regions where no white man without the Christian motive would ever go. Sir H. H. Johnston speaks of "results which can only be described as momentous. . . . Almost as if by magic, a few years after landing, the missionaries appear as the advisers and ministers of powerful native chiefs. The Kaffirs grasped at Wesleyan, Presbyterian, Congregationalist, and Church of England missionaries, as men who would educate their young people, and would introduce a wholesome form of trade."[1] The missionaries who come later may settle down, if they choose, into stable abodes and

[1] *The Opening Up of Africa*, 249.

intensive work. The first to enter a new land are necessarily path-breakers. They must find the people to whom they are sent. They must ford the streams, climb to the sources of rivers, penetrate swamp and jungle, and locate the headquarters of the work. To do that wisely they must scientifically observe the products of the soil, the climate, the rainfall, the population. Many a mission has been forced to migrate because the pioneers failed to bring science as well as devotion and heroism to their task.

Maps and Ships. Some of the great map-makers of the world have been apostles of the faith, driven to map-making by sheer necessity. The English missionary, Grenfell, published his map of the Kongo River in ten sections, the work being carried through the press by the Royal Geographical Society. The four great African rivers,—the Kongo, the Nile, the Niger, and the Zambezi, with all their vast and populous valleys—were made known to the world largely through the ceaseless urge of the missionary motive.[1] It was not the making of maps, but the finding of men, which formed the goal of fifty years of daring African exploration. The islands of the South Pacific were many of them placed on the map by missionaries. From 1830, when John Williams in his home-made ship crossed 1,800 miles of ocean between the Hervey and the Samoan Islands, down to the present day, the mission ships have flitted back and forth among the

[1] J. S. Dennis, *Christian Missions and Social Progress*, Vol. III, 426.

green islands of the South Pacific. The *Messenger of Peace,* the *Caroline,* the *Morning Star* (five ships bore the latter name), and a score of others have cruised incessantly through coral islands filled with strange fruits and bright-hued birds and naked warriors. The unique work of Dr. W. T. Grenfell, sailing year after year with his medicine-chest along the icy shores of Labrador, has given us a wealth of knowledge in geography and geology, as well as in the psychology of a most interesting people. Who will write the fascinating story of the missionary ships, of the Christian faith afloat? Such a history, stretching from Equator to Arctic regions, would hold readers spellbound. If brought up to date, it must include Captain Bickel's "little white ship," the *Fukuin Maru,* now cruising all the year through the Inland Sea of Japan, dropping anchor at 420 different towns and villages. Yet in 1823 John Williams was compelled by English sentiment to sell his ship on the ground that it was not a "spiritual" agency!

Mass of Helpful Data. Luther H. Gulick's observations, geographical and meteorological, in Micronesia, have been the basis of navigators' charts ever since they were made. The volcanic eruptions of the Hawaiian Islands were chronicled for a half century by American missionaries. The School of Tropical Medicine in London derived most of its early knowledge of tropical diseases and remedies from missionary correspondence. The flora and fauna of Alaska were described in

the publications of Dr. Sheldon Jackson long before our government was ready to undertake such investigation. Quinine, the most useful of all drugs, is due to the Jesuit missionaries of South America. Formerly this was administered in the form of pulverized bark of the chinchona tree, and called "Jesuits' bark." So the kola-nut and the Calabar bean were brought to us by the African missionary, Dr. Robert H. Nassau.[1] Sorghum, which is now a valuable American crop, was introduced into this country by missionary enterprise. These are merely specimen facts. A surprising and convincing array of such facts is spread over the pages of Dr. Dennis's third volume.

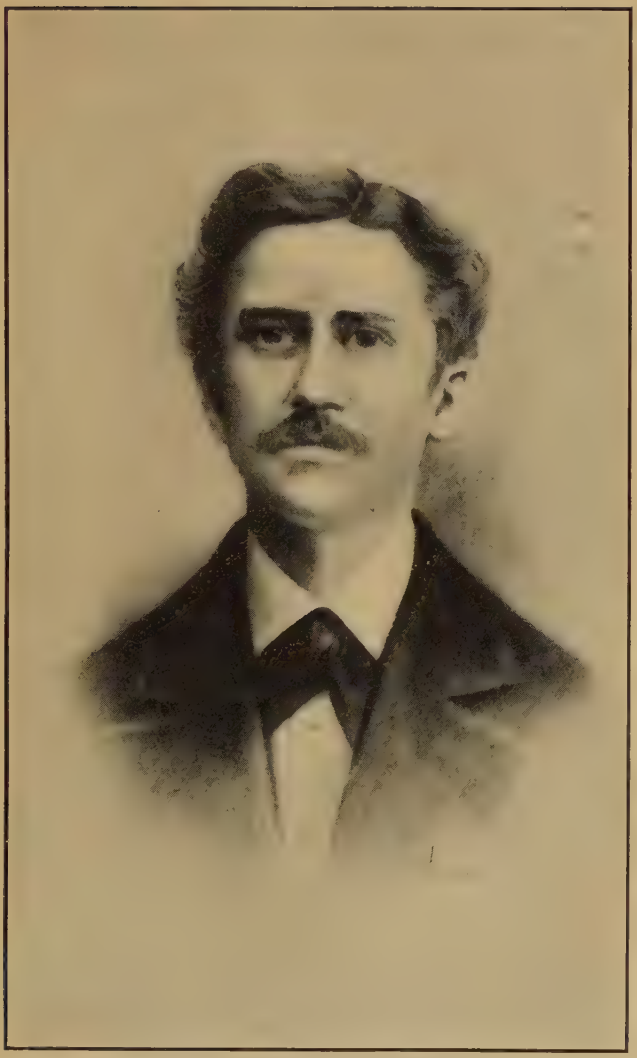
Many Improvements. But the real by-products of the enterprise are to be found, not in what America has received, but in what it has given. The missionary as engineer, builder, planter has transformed whole sections of the globe. We cannot, of course, sharply separate his work in this respect from that of the commercial traveler or the government agent, nor is it necessary to do so. In some cases the missionary has simply hastened the process; in others he was the first to open the paths and build the roads over which trades and governments have followed. In the South Seas he has been the pioneer, carrying cows and sheep and grains and tools to islands that had never seen them. He has taught the South Sea Islanders the uses of their

[1] W. W. Keen, "The Service of Missions to Science and Society," 10.

native arrowroot, by the sale of which many a church has been supported. He has carried looms and cotton-gins, spades and wheelbarows to people who had done all their work with bare hands. Several "Christian" looms have been invented by Indian missionaries, which have lifted whole villages out of poverty. He has introduced better methods of milling grain, thus furnishing protection against scarcity of food. He has invented typewriters for Burmese and Chinese,—in the latter case putting four thousand characters on a single machine. He has carried thousands of plows into the valley of the Zambezi in Africa. "Among the Kaffirs the missionaries constructed irrigation ditches, and taught the people that they had it in their power to control their water-supply. They were alert and eager pupils and so famine was banished from among them. . . . In Turkey and China the potato is known as the product of missions. . . . Peanuts have become a most helpful and profitable article of food and are widely cultivated, especially in China. Western fruits and berries without number flourish. . . . Practically all that is known of scientific methods of farming in Africa, in the islands of the Pacific, and in wide areas in Turkey, India, and China, originated in missions." [1]

Alexander Mackay's Example. Mackay of Uganda was a genuine type of engineering missionary. As a student at Edinburgh he spent his afternoons at the engineering works of Miller and

[1] James L. Barton, *Human Progress Through Missions*, 42.



ALEXANDER M. MACKAY

"He could build a house, or a boat, or a bridge, or a canal with equal facility"

Herbert, not far from his college. Dressed in a blue smock, he worked for hours each day in turning, fitting, and building machines, while he gave his evenings to chemistry and physics and drawing. "I am not a doctor," he wrote, "and therefore cannot go out as such; but I am an engineer, and propose, if the Lord will, to go as an engineering missionary. Miserable chimera, you will no doubt call such an idea. . . . I know the plan is entirely new and will be difficult to work. . . . I hope especially to connect Christianity with modern civilization." [1] So this ingenious and daring spirit carried into Africa as part of his missionary outfit, steam-pipes, cylinders, piston-rods, crank-shafts, pumps and forges, screws and rivets. With his own hands he calked the seams of his boat, worked at his lathe, made candles of ox-fat, built a steam-engine, fitted up a pit-saw to make planks, and created the essentials of a decent life in Uganda. He made his own apparatus for determining altitudes by the temperature of boiling water. He set up a grindstone and operated a forge while teaching King Mtesa to observe the Sabbath and expounding to him the Nicene creed. In fourteen wonderful years he saw Uganda made a Christian province. The Uganda Railroad, nearly six hundred miles long, was Mackay's suggestion, as it is one of his monuments.

Surprising Results. The changes in social structure consequent on missionary advance are some-

[1] *Life of A. M. Mackay,* by his sister, 20.

times a direct object of the work, and sometimes are a totally unintended result. When Charles Darwin sent his subscription for the orphanage at a mission station in Terra del Fuego, he wrote: "The success of the Terra del Fuego mission is most wonderful and shames me, as I always prophesied utter failure." Again he said: "I certainly should have predicted that not all the missionaries in the world could have done what has been done." [1] It was a protest of Protestant missionaries in the basin of the Kongo that made known to the world the unspeakable cruelties sanctioned by King Leopold of Belgium. Their testimony aroused the indignation of the civilized world, and even evoked the partial condemnation of the methods of the rubber traffic by the King's own investigating commission.

Salvation Army Indian Enterprises. The Salvation Army in India is now making exceedingly interesting experiments in the establishment of colonies and schools for teaching useful arts by which the people may be lifted out of groveling poverty. United States Consul Henry D. Baker reports that there is a weaving school and loom factory at Ludhiana in the Punjab, and that "more than eight hundred improved hand-looms have been sent out by the Army in the last five years to various places in India, Ceylon, the Straits Settlements, and British East Africa. . . . The raw silk product of the Salvation Army in India is already being exported to England and Switzerland . . . and samples of the

[1] *Life and Letters,* Vol. II, 307, 308.

silk produced at one of the farms in Mysore will be loaned to interested persons on application to the Bureau of Foreign and Domestic Commerce, Washington, D. C." [1] In 1912-13 the Army distributed seventy ounces of French silk-worm seed at seventeen silk centers. The officer in charge reports: "About two hundred basins have been already established by us for the production of what is technically known as raw silk, and it is hoped before the close of the year to increase their number to at least five hundred, and during the following year to at least one thousand. This means that we shall soon be producing raw silk at the rate of about a ton per month and shall require a supply of more than four tons per month of cocoons. A large local demand for cocoons will thus be created and a ready market found by silk-worm growers for their produce. . . . With the improvement of the local supply, fostered by a strong local demand, the time may not be distant when India will yet take its place alongside China and Japan in the export of silk." [2]

Precedent of the Apostle Paul. Of course the Salvation Army was not organized for the production of raw silk. It has been driven into that business by sheer necessity—by the dilemma of production or starvation. Its converts make silk for the same reason that the apostle Paul made tents, and

[1] Daily Consular and Trade Reports, Washington, December 19, 1913.
[2] Ibid, 1368.

the work is as legitimate and admirable in the one case as in the other. If it be objected that the apostle did not establish a tent-making "plant" to employ his converts, we answer: neither did he establish any school or hospital. He was obliged to do single-handed, and in single instances, what we now may do on a vast scale. He wrote slowly and carefully a single copy of a letter, while we now print copies of that same letter at the rate of two thousand an hour. He banished fever from one stricken man—the father of Publius, at Malta —while we banish it from a city or a province. He addressed a little Christian company in an upper chamber at midnight, where we may speak by telegraph or cable to the "Holy Church throughout all the world." These are the "greater works" our Lord promised men should do. The tent-maker of Tarsus would find much to approve in the canal-digging, silk-spinning Christians of India.

Danger of Isolation. "To isolate the Christian convert from his group," says a well-known missionary, "to treat him as if he were independent of social relations, is to deal with an abstraction. There is no such individual. If he is to be saved, he must be saved in and not out of his social relations. Modern social work has indubitably shown that changes in one's environment do most certainly produce changes in the individual. . . . Admit that a favorable physical environment assists goodness, lessens certain kinds of temptation and stimulates hope, and a social mission of the

Church at once appears. Perhaps it was some such point of view that led a noted South India pastor to study the government blue books on agriculture, with the result that the crops of Christians in his parish are twice the size of those of non-Christians. . . . Saving men's souls calls for social action as well as for personal work." [1]

In Diplomatic Service. In the sphere of diplomacy and government the results of missionary effort have usually been incidental and unforeseen, but none the less momentous. One of the most conspicuous pieces of international service was the translation into Chinese of Wheaton's *International Law* by Dr. W. A. P. Martin. The very conception of a law superior to all the nations, and binding all together in mutual obligation, was alien to the Eastern mind. Dr. S. Wells Williams was for twenty years *chargé d'affaires* of the American legation in China, and to him is due the insertion of the " toleration clause " in our treaty with China, which was subsequently included in England's treaty, also. The first diplomatic negotiations between America and China were conducted in 1844 by Caleb Cushing, who had as interpreters and secretaries of legation two famous missionaries—Dr. E. C. Bridgman and Dr. Peter Parker. Dr. Robert Morrison was adviser to the British government for twenty-five years at Canton. Verbeck, long known as the " Father of the Japanese consti-

[1] D. J. Fleming, " Social Mission of the Church in India," 12.

tution," induced Japan in 1871 to send an embassy to Europe and America, to study the methods of other nations and establish friendly relations. These are only single cases out of hundreds that might be adduced. "Up to the middle of the last century," says the Hon. John W. Foster, "Christian missionaries were an absolute necessity in diplomatic intercourse." [1]

In Recent Crises. The siege of the legations in Peking in 1900 thrilled the civilized world. Through those terrible months the heroism of Chinese Christians was demonstrated, but no less clear was the courageous leadership of the missionaries. Mr. Conger, then United States ambassador at Peking, wrote to the American missionaries: "I beg in this hour of our deliverance to express what I know to be the universal sentiment of our Diplomatic Corps, the sincere appreciation of, and profound gratitude for, the inestimable help which you and the native Christians under you have rendered toward our preservation. Without your intelligent and successful planning, and the uncomplaining execution by the Chinese, I believe our salvation would have been impossible." [2] When the Chinese Revolution came in 1912, many of the leaders were Christians, or men educated, like Sun Yat-sen, in Christian schools. After the Manchus had been driven out, large numbers of

[1] *American Diplomacy in the Orient*, 111.
[2] J. S. Dennis, *Christian Missions and Social Progress*, Vol. III, 396.

Christians were elevated to important positions, simply because others could not be found who possessed the requisite "Western learning." In the single province of Kwantung it was estimated that sixty-five per cent. of the officials were Christians. The missionaries who had by long residence gained Chinese confidence suddenly found themselves the counselors of Chinese judges, assemblymen, senators, and governors. Many of the reformers regarded Dr. Martin of Peking and Dr. Richard of Shanghai as both spiritual guides and advisers in all civic affairs.

Promotion of World Peace. The cause of world-peace owes more to the ambassadors of the Christian faith than to any other single agency. Among savage tribes they have gone repairing the damage done by the white man's rum, his vices, his cruelties. But among the older and stronger peoples the missionary has constantly been mediator and interpreter. "No single person," said the *Japan Mail,* "has done as much as the missionary to bring foreigners and Japanese into close intercourse." The missionary indeed may be tempted to exceed his province and assume the rôle of political leadership —a mistake often made by Roman Catholics with their conviction of the temporal power of the Church. But in his legitimate capacity as interpreter of one race to another, the missionary has in thousands of cases removed perilous misunderstandings and cemented bonds of international amity.

God-revealing Love the Unifying Force. The

federation of the world cannot be brought about by laws, or tribunals, or treaties, so long as the world lacks a unifying force. What shall that force be? The expansion of commerce? The influence of universities? The power of the press? The growing organization of labor? All these things may help mightily toward the great goal of universal peace. But they are instruments, not creators. University and newspaper and labor federation are the channels through which the stream may flow, not the stream itself. The real power is in the ever-flowing conviction of human brotherhood based on divine Fatherhood. The real power is the proclamation of the divine unity and love, and the human unity and love which must follow. Christianity gives certain root-ideas, certain primal convictions, deeper than all differences in costume or custom, in habits and laws. And these root-ideas, concerning the relation of all men to one another and to God, once accepted, will create a world unity that must endure. Before we can have international peace we must have international conscience and international friendship. But wherever the missionaries have attacked world-evils—like slavery in Africa, atrocities in Armenia, industrial cruelty in Peru, opium-smoking in China—they have been creating an international conscience, now growing more sensitive and powerful with each decade.

Establishing the Golden Rule. An international friendship is composed of the friendship of individuals. There are to-day twenty-five thou-

sand American and European missionaries scattered throughout the world, each one of them a devoted friend of some foreign tribe or nation or race, demonstrating his friendship by offering his life. And each one of them is propagating his friendliness among his relatives, his supporting churches, and his fellow countrymen at home. Can we overestimate the silent force of such invisible international bonds? Each missionary life is but a slender filament stretched between the nations, but all together they constitute a woven network from which no nation can escape. If yellow journalism seeks to inflame the American mind against Japan, the American apostles, who have resided there for a quarter century, make the most effective reply. If fear of the Chinese, or the Hindus, spreads on the Pacific coast, the best answer is to be found in the confidence of missionaries who have lived among those races for years and find much to admire and love. The outbreaks of petty animosity, the flarings up of old race prejudice, find their constant antidote in the attitude of men who can say: "We know this nation; we can interpret its inner self; we know it to be worthy of honor and fellowship. Do to these people as you want them to do to you." The golden rule, the gift of Christianity, has been written into international law by the Christian statesman and the Christian missionary.

Short-time Appointments. Accepting, then, this wider interpretation of missionary service, we may

note certain recent developments in method. One is the tendency to send out men on short-time appointments—often on a three years' contract. At the end of the three years the missionary is then free to decide whether he will give his life to foreign service, or will return, with enlarged horizon, to the homeland. At the Canton Christian College and at the Syrian Protestant College in Beirut, young men, unmarried, just graduated from college in America, are frequently thus appointed. Some of the finest young Americans have been quite willing to enlist for a few years of service, while still uncertain as to a life-career. At the United Presbyterian Mission in Egypt, only three weeks distant from New York, the same policy is followed. In Robert College such young men are called tutors. In such cases the salary is small, hardly larger than would be paid to a native worker, but room and board are furnished in addition. It is understood that at the end of the three—or four—years the engagement expires, unless the contract is renewed. At Forman Christian College six young men have been appointed by this method since 1898, and one of them has already become a well-known writer on missionary methods.

Become Connecting-links. Such short-time appointments would have been impossible fifty years ago. The journey to the foreign field was then many months in length, and fraught with constant peril. No man was wanted unless he was willing to bid final farewell to the homeland, begin at once

the study of the vernacular, and dedicate his entire life to the unique work. But to-day the journey to either Egypt or Japan is short and attractive, even Bombay and Colombo and Rangoon are easily reached, mails are constant, and cable communication is a simple matter. Much of the teaching in Indian and Chinese schools is now in English, and the American teacher can meet his classes the day after he arrives. By thus "trying out" a new recruit the missionary societies are able to avoid mistakes, and when they make a permanent appointment it is—as in our American colleges—with full knowledge of the man appointed. A certain disadvantage may ensue from the frequent changes in the teaching staff which this system involves, and in other ways, so that some missionaries and board secretaries give the plan only qualified approval. But under any system it is found that such changes are frequent. Those who return to America at the end of the three years have gained an Oriental horizon which enriches all their subsequent life. They become warm supporters of foreign missions, speaking of the enterprise from first-hand knowledge. As the world shrinks steadily in size, and travel becomes easier, it is probable that we shall find an ever-increasing number of men and women who will spend part of their lives at home and part abroad. As this process continues, the logical result must follow—the distinction between home and foreign missionaries will cease to exist.

Need of Young Business Men. What we have

just said refers to teachers, but it is equally true of young business men who may wish to offer their executive ability for use on the foreign field. In some missionary enterprise, the layman with a business training is more effective than the ordained man with a theological education. In every printing or publishing house a Christian business manager is essential. Wherever industrial work on a large scale is undertaken, a director, of industrial or commercial experience, is required. Where there are many missionaries at a single station, often a treasurer is required, skilled in accounting and in economical management. As the work grows, the men whose main task is preaching must be relieved by men whose main task is administration.

Y. M. C. A. Policy and Influence. It is at this point that the service of the Young Men's Christian Association has become so effective. That Association has definitely chosen methods that were formerly impossible, but are now made necessary by changed conditions. It asks no man to agree to enter foreign service for life. It appoints no man to an important foreign post until he has been tested by responsibilities at home. It does not ask its secretary to adopt the garb or mode of life of the natives, but expects him to dress and live like American business men residing in foreign lands. It lays peculiar emphasis on self-support, and expects that in each association all expense of maintenance, except perhaps the secretary's salary, will be met by native contributions. It has enlisted

ARCHERY, AOYAMA GAKUIN, TOKIO, JAPAN

GYMNASTIC DRILL, NANKING UNIVERSITY, NANKING, CHINA

to a remarkable extent the support of native business men, who may not accept its teachings, but cordially approve its physical and social activities. Often the government authorities have given the land needed for a new building. In China there is no Christian organization that is more influential to-day than the Young Men's Christian Association. In selecting teachers for government colleges the authorities often ask for suggestions from the Young Men's Christian Association, and sometimes the teachers for government schools are actually selected at the Association headquarters in New York City.

A Special Method. The Association has defined itself as a method rather than an independent mission, and has thus secured the coöperation of the missionary boards on the one hand and of the natives on the other. Large gifts have been made to its treasury by Sun Yat-sen, Tang Shao-i, Yuan Shi-kai, and many other Chinese officials. "Among the many forms of activity of the Christian Church in China," says Dr. Arthur H. Smith, "during the eventful years since the Boxer episode of 1900, none has proved so adaptable in the wide range of its working as, nor more fruitful in results than, the Young Men's Christian Association, which continues to combine the vigor of perpetual youth with the wisdom of mature age. . . . Its international and interdenominational character, its constantly widening base-line of operations, its unique fitness for dealing with sudden and serious emergencies,

have made it more and more an indispensable factor in the evolution of a Christian China." [1] This "factor" included in 1912 foreign secretaries to the number of seventy-five, and Chinese or Korean secretaries to the number of eighty-five. Three of the foreign secretaries came as physical directors, trained in America for the upbuilding of Chinese manhood. The very phrase "physical director" would have puzzled the founders of modern missions. What would some of the fathers have said could they have seen the installation of shower baths and lockers by missionaries of the cross? But the simple fact is that few men in the modern world have a finer chance to touch the souls of young men than has the physical director. To him the whole physical and moral life is laid bare, as to physician and pastor combined.

Growth of Athletic Sports. A very interesting phase of the association work has been the development of athletic sports. The Oriental has cared nothing for outdoor sports. In the tropics the heat has seemed to forbid them. Even where climate has been temperate, innate indolence has made exercise wearisome, as in India and Siam. And where there has been no indolence, as in China, a false idea of dignity has prevented wholesome athletic exercise. Twenty years ago no Chinese young man of any standing could be induced to lay aside his blue gown or embroidered coat, and actually jump or run. Such procedure involved loss of "face"

[1] *China Mission Year Book*, 1913, pp. 46, 47.

and complete sacrifice of personal dignity. The scholar, above all others, must move with slow and stately tread, and a cross-country run or a pole-vault would have been for him inconceivable. But now all that has changed. The writer has never seen more eager athletic competition than among college students in central China. The blue gowns were flung aside, the round caps piled in a heap, and amid the cheers of their fellow students the Chinese boys showed an agility and prowess which would have scandalized their fathers.

Enlisting the Government. The government has become keenly alive to the value of this kind of training. At Shanghai municipal grants have enabled the Association to secure an athletic field of four acres, equipped with quarter-mile running track, tennis courts, baseball field, and dressing-rooms. Through the gift of the provisional republican government the Association at Nanking has acquired twenty acres which are being fully equipped for various forms of Western play.[1] The association buildings at Peking, Tientsin, Tokyo, and Seoul are provided with gymnasiums. The Shanghai gymnasium, opened in 1907, was used by four hundred and sixty Chinese members during the year 1913, and has become a center for the training of physical directors for other Chinese Associations. The two forms of physical training well known in Europe—indoor gymnastics, developed in Germany and Sweden, and outdoor sports, developed in England

[1] *China Mission Year Book*, 1913, p. 339.

—are becoming immensely popular in awakening China.

Wish to Acquire Strength. What has produced this change of social standards among Chinese young men? Chiefly the desire to acquire strength for the service of their country. They see that the inert and flabby scholar of a past generation, wearing elaborate embroidery and memorizing Confucius, is hopelessly out of date. They have seen the marching soldiers of the European powers, trained to physical hardihood. They have seen the Englishman at cricket, the American at baseball, and they are conscious of as robust a constitution as our own. They want to become soldiers, and so they are drilling in the open fields around every Chinese city. They want to acquire physical alertness and endurance, and so they are taking up with the sports that have changed the temper of all our Western schools and colleges. Twenty years ago at Boone University, in Wuchang, there was such dislike of play, such devotion to study, that it was necessary to lock the doors of the study-room from four to six o'clock each day, in order to force the students out upon the playground. Now the eagerness shown is as great as at the University of Michigan or of Wisconsin. In Burma the story is the same, and far up the Irrawady schoolboys may be seen playing football or basketball with energy and determination to excel. The first Far Eastern Olympic Meet was held in Manila in February, 1913, when teams representing China, Japan,

and the Philippines competed. Eastern indolence at last gives way, Eastern inertia and pseudo-dignity yield to the desire for virility and swiftness and expertness, to be used in the service of one's native land.

Play Moralized and Christianized. It means much to have the sports of a nation start under Christian auspices. Here in America our games have often started under distinctly antichristian influence, and have only by painful struggles been redeemed. Often they have been surrounded by betting, gambling, drinking, and the Church has frowned upon sports, not because of intrinsic, but because of collateral, evils. But in the Orient these outdoor contests have been organized by Christian schools and colleges and associations, which regularly offer Christianized play to all their members. That fear of games which marked our Puritan fathers in England and America—and not without reason—may never be known among peoples taught to play by the Christian secretary and the Christian teacher.

Both Work and Play Carry the Christian Ideal. Thus both work and play—each essential to a robust and achieving personality—are now being taught on the foreign field by the Christian missionary. He is no anemic or ascetic figure on a "coral strand." He is teaching men to use the plow, the ax, the scythe, the loom, the press, in the creation of a new civilization, and he is teaching them the uses of Indian clubs and pulley-weights,

and tennis racquets and footballs, in developing a clean and vigorous manhood. And alike through work and play he is teaching that kind of coöperation, that "team work," out of which homes, schools, and all Christian institutions must inevitably grow. In his picture of the completed kingdom of God he sees with the Old Testament prophet a city that "shall be full of boys and girls playing in the streets thereof." And he also sees a city filled with harmonious coöperative toil—"his servants shall serve him day and night." A missionary is a man who has dedicated any sort of human ability—athletic or linguistic, oratorical or dramatic or musical, mechanical or agricultural—to the supreme task of making that prophetic vision come true.

GREAT FOUNDERS AND THEIR IDEALS

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth,
And as things have been, they remain.

For while the tired waves, vainly breaking,
Seem scarce one painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

—*Arthur Hugh Clough.*

Not once or twice in our fair island story
The path of duty was the way to glory.
He that, ever following her commands,
On, with toil of heart and knees and hands,
Through the long gorge to the far light has won
His path upward, and prevailed,
Shall find the toppling crags of duty scaled
Are close upon the shining table-lands
To which our God himself is moon and sun.

—*Tennyson.*

Burk. Mission
East bound

CHAPTER VII

GREAT FOUNDERS AND THEIR IDEALS

Diversions or Accessories. Our discussion has obviously led us straight up to one of the most far-reaching problems of the missionary enterprise. We stand at the parting of the ways. Are we convinced that all the educational, medical, industrial, agricultural, philanthropic features of which we have spoken lie at the heart of the great undertaking, or are they mere impediments to the highest success? Are they part and parcel of making the Kingdom come, or are they diversions, and perversions, draining off the great stream of spiritual enthusiasm into secular channels? Are they weak attempts to reduce Christianity to its lowest terms, or are they brave efforts to lift it to its highest power? The problem is not one to be concealed or glossed over, lest we should quench enthusiasm by its discussion. An enterprise that involves no challenging problems, no clashing of ideals, no summons to think, must be so small that it cannot interest our young people. It is good for them to stand a while at the cross-roads and consider.

The Inclusive Ideal. The two ideals may be most clearly understood by contrast. Here is a recent utterance of Dr. Lewis Hodous, vice-presi-

dent of the Foochow Union Theological School: "The missionaries and Chinese leaders must recognize that the school, the hospital, the Christian newspaper, the large number of industrial and eleemosynary institutions are expressions of Christianity, and are all evangelistic agents, not merely for indoctrinating the Chinese, but for forming within them new habits and producing new activities which are fundamentally Christian. The new social gospel should rather enlarge than curtail these institutions. The new evangelism must learn to use these agencies in its work of preaching the gospel. The fundamental need then is a broad view of the social significance of the gospel which shall embrace and utilize all the Christian forces. . . . Not only should the equipment be improved; the methods of the Churches must be changed to meet the present crisis. Religion should be treated in a large and more vital way as being related not only to the individual, but to society and the nation. The churches should minister to the social needs of their neighborhoods. For this purpose reading-rooms and social rooms are necessary. The church should be related to all the Christian agencies. It should work with the hospitals by following up the patients and bringing them into touch with the church. It should be intimately connected with the schools and keep in touch with the boys and girls and their families. All these different agencies should be articulated and correlated with the church, not for the purpose of aggrandizing the church, but

that the church might impart spiritual power to them all." [1]

The Exclusive View. Beside that definite program we may place the conservative utterance of a missionary of equal experience and devotion: "I know of no temptation that is pregnant with greater evil to missions than that connected with this multiplication of what may be called the lower activities of missions. . . . These lower forms of activity are exceedingly absorbing and distracting; and when a mission enters into them it usually means, and I would almost say, *necessarily* means, a withdrawal of time and energy and of interest from its highest spiritual work. . . . While I can see reasons for taking up such work, I know also the demoralizing influence that so naturally and easily follows it. A mission that allows itself to be secularized by giving too much emphasis to these social and civilizing agencies becomes inevitably paralyzed as a spiritual force in its field." [2]

Sharply Contrasted Conceptions. It is good to have the antithesis so sharply defined. There are plainly two kinds of effort possible, and two conceptions of the missionary campaign. If we adopt the first conception we shall make character-creation in India or Africa as various in method, as broad in horizon, as ingenious in appliances as in America —perhaps far more so. If we adopt the second conception we shall narrow our scope in order to

[1] *Bible Magazine*, December, 1913, p. 948.
[2] John P. Jones, *India's Problem: Krishna or Christ*, 284.

conserve spiritual intensity; we shall leave the work of civilization to other agencies, that the missionary may be able to focus his endeavor on the primary task of making disciples, and truthfully say: "This one thing I do." Of course there are various types of men, and all cannot work in the same way, either at home or abroad. There are diversities of gifts. But still the question presses: What is the highest conception of our task—the theological or the sociological? To deliver a new message or to create a new society? To rescue or to plant? To save men or to save man?

Carey a Leading Path-breaker. Let us refresh our recollection of some of the great founders of the enterprise. First, let us recall something of the motive and method of one of the greatest path-breakers of all the centuries,—William Carey. No life, since that of the apostle Paul, is better worth reading. We shall draw freely on the classic biography by George Smith.

Range of His Boyhood Interests. The year of William Carey's birth, 1761, fell in as dull a period as any known to English history. Neither in the humble folk around him in Northamptonshire, nor in the shoemaker's trade, was there anything to inspire him. He was a simple-hearted English boy, so naïve in manner and expression as to furnish an easy target for those who later ridiculed the "consecrated cobbler." But the striking fact of his childhood is the extraordinary range of his interests. Some children show capacity for language, some

MAIN BUILDING, SERAMPUR COLLEGE, SERAMPUR, INDIA

Established by William Carey. Contains Mr. Carey's library with important collections of books and translations

for science—this boy showed both. Birds that he had captured stood in every corner of the boy's room, strange insects were stowed away and carefully studied. He daily roamed the fields in search of specimens, while his uncle Peter gave him lessons in botany and agriculture. The country round him was famous for its short-horns and its Leicester sheep, and these and their habits he studied constantly.

Further Studies and His Great Vision. But in the study of language he was still more eager, and no teacher was at hand. At the age of twelve he found a Latin grammar and memorized it from beginning to end. Then in a New Testament commentary he discovered about a dozen Greek words, which he wrote out and treasured—like the strange insects—until he found a man who could explain them. Henceforth he was a student of Greek. French he taught himself in three weeks, at least sufficiently for reading purposes. Then he found an old Dutch quarto and forthwith began to write out the vocabularies and master the syntax. Hebrew he acquired from a neighboring minister. Long lists of words he wrote out and went over them constantly in his mind as he trudged up hill and down, carrying to town the shoes he had made in the little shop that was later known as "Carey's College." Meanwhile he borrowed books of travel and exploration and devoured them so steadily that other boys called him "Columbus"—with a prescience of which they little dreamed. Thus in shoemaking,

collecting specimens, reading voyages, preaching (after his striking religious experience when eighteen years of age), studying a large paper map on the wall before his bench and a leather globe made with his own hands, he spent his days until he "began to be about thirty years of age." Then suddenly he unfolded to the world his vast vision, his idea, so disconcerting to complacent orthodoxy, so big with fate to the Oriental world, his plan which places him forever among the great seers and founders of all time.

Idea Published. In 1792, through a friend who gave him ten pounds, he published his great "Enquiry into the Obligations of Christians." Considering its origin, it is perhaps the greatest missionary document ever penned. In an admirable literary style, with a pathetic religious simplicity, with a breadth of vision no English statesman of that day could surpass, he proclaimed his new idea to a bewildered and indignant Church. "This shoemaker, still under thirty, surveys the whole world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom, tabulating his results with an accuracy and following them up with a logical power of generalization which would extort the admiration of the learned even at the present day." [1]

His Conception Appeared Full-grown. A great work of genius or a great work of faith—the two are never far apart—often does not grow, but is

[1] George Smith, *The Life of William Carey*, 24.

born full-grown, matured, athletic. Its realization indeed must grow—slowly, amid rebuffs and despairs. But the idea itself, completely worked out, appears at a bound, like the morning sun leaping from the horizon in the tropics. We may venture to say that there is scarcely a fundamental principle of present missionary endeavor which Carey did not anticipate and announce, and in most mission fields we have not yet caught up with the greatness of his ideal. But let us be more specific. What were his leading ideas?

1. **Strategy.** The selection of strategic points for religious propaganda. He had read of Captain Cook's voyages a few years before, and the discovery of savage Tahiti had thrilled Europe. But Carey turned from Tahiti to Bengal, because of Bengal's enormous density of population, greater than anywhere else on the globe, and the fact that the Hindus were the leading race in Asia, through whom other Oriental lands might be deeply influenced.

2. **Home and Field Organization.** He inspired the organization of like-minded spirits at home, the forerunner of all the great missionary societies since established. He never dreamed of being an "independent" missionary, even when later he was in receipt of ample income. Always he cherished the closest union with what we now call the "home base." But he also drew up a notable "form of agreement" under which he himself, with his colleagues Marshman and Ward and their families,

lived most happily for many years,—the precurser of all organizations on the foreign field to-day.

3. **Medical Work.** He showed early faith in medical missions. On that first voyage he took with him the surgeon, John Thomas, a man quite unworthy of Carey, but nevertheless the first medical missionary in India. "Brother Thomas," wrote Carey, "has been the instrument of saving numbers of lives. His house is constantly surrounded with the afflicted; and the cures wrought by him would have gained any physician or surgeon in Europe the most extensive reputation. We ought to be furnished yearly with at least half a hundred weight of Jesuits' bark."

4. **The Press.** At the beginning he gave proof of his faith in the printing-press. Before Carey sailed he said to the printer and editor, William Ward: "If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures. I hope you will come after us." Five years later Ward followed, and printer and preacher formed a partnership.

5. **Oneness with Natives.** His insistence on identification with the natives. Even with two of his four children sick, and a wife whose melancholia was incurable, he determined to "build a hut and live like the natives." When famous all over the world, when copies of his portrait were selling in England at a guinea apiece, he still lived in daily intimate contact "with the natives."

6. **Self-support and Self-propagation.** He ad-

vocated entire self-support for the mission after the first critical period had passed. "It is useful," he said, "to carry on some worldly business." When his first means were quite exhausted, he was put in charge of an indigo factory at a salary of two hundred and fifty pounds a year. Then the very government which had opposed his coming and still wished him away was forced to engage him to teach Bengali at Fort William College, since no other linguist of equal ability could be found. Thus he found himself in possession of a surplus, which he turned into the mission. During thirty-four years he spent on the mission about $225,000. And with self-support he associated self-propagation. After he baptized his first convert, Krishna Pal, he made him a street preacher in Calcutta. "We are also to hope that God may raise up some missionaries in this country, who may be *more fitted for the work than any from England can be.*"

7. **Industrial and Commercial Factor.** He undertook with full confidence the business of publishing. When he first set up the press the natives thought it the "Englishman's idol," but they met a much greater marvel when he set up a steam-engine and "the engine went in reality this day." Soon he was publishing a monthly, as well as a "penny magazine" and a "Saturday magazine." The first newspaper the missionaries began to publish in 1818. That press trained many natives in a most useful art and in sound industrial and commercial methods.

8. Scripture Translation. He was unequaled in

his mastery of languages and in tireless labor as a translator. Here the facts and figures are almost incredible. For seven years he gave one third of each long working day to the study of Sanskrit. Any other task he could leave at call, but his daily Sanskrit lesson was never omitted. From that press in Serampur Carey and his colleagues sent out the complete Bible in six different languages and the New Testament in twenty-two more—twenty-eight versions of the Scriptures in all. Parts of the Bible they sent out in a dozen other languages. About three hundred million human beings, from Peking through India and down to Singapore, received the Bible or parts of it in their own tongue as the result of the labors of the Serampur missionaries. Can words describe an achievement like that?

9. **Educational Work.** He insisted on education as indispensable. In every station he planned for a "free school," and in all of them he used the vernacular. Before 1818 the missionaries had founded one hundred and twenty-six schools, containing ten thousand boys, while Mrs. Marshman had opened a school for girls. Every teacher Carey insisted "should be more than a superintendent of schools—he should be a spiritual instructor."

10. **Interest in Science.** He had an enduring interest in every branch of natural science. Instead of fearing science, as so many of his successors have done, as something alien to faith, he made it one great joy of his life and the close ally of the mission. His Botanical Garden expanded until it cov-

AMERICAN DECCAN INSTITUTE, AHMEDNAGAR, INDIA
A fully developed trade school subsidized by the Indian government

INDUSTRIAL SCHOOL, JORBAT, ASSAM
High school with industrial training

ered five acres. There grew in profusion the mahogany, the eucalyptus, the teak and the tamarind, and the finest shade-trees of the East bent over "Carey's walk." Foresters from many lands have studied Carey's trees and tested their rate of growth. Amid the rare and brilliant flowers of that garden the missionary wrote and prayed. One entry in his journal reads: "23rd September, Lord's Day.—Arose about sunrise, and, according to my usual practise, walked into my garden for meditation and prayer till the servants came to family worship."

Range of Investigations. In many of his letters he begs friends to send him plants or curious insects. "You may always enclose a pinch of seeds in a letter." To his son, William, he writes eagerly: "Can you not get me a male and female Khokora—I mean the great bird like a kite, which makes so great a noise, and often carries off a duck or a kid? I believe it is an eagle and want to examine it. Send me also all sorts of duck and waterfowls you can get, and in short every sort of bird you can obtain which is not common here. Send me their Bengali names. . . . Spare no pains to get me seeds and roots." Later he writes to a friend: "To you I shall write some account of the arts, utensils, and manufactures of the country; to brother Sutliff their mythology and religion; to brother Ryland the manners and customs of the inhabitants; to brother Fuller the productions of the country; to brother Pearce the language, etc.; and to the Society a

joint account of the mission." All these varied interests, instead of conflicting with one another in Carey's mind, played into one another's hands, and enriched and ennobled his far-reaching work.

Improvement of Fruits. In 1794 he sends home for "some instruments of husbandry." His letters on the fruits of India fully describe the mango, the guava, the custard-apple, the pomegranate, the papaw, the coconut, the citron, and the lime. "Of many of these, and the foreign fruits which he introduced, it might be said he found them poor and he cultivated them until he left succeeding generations a rich and varied orchard." It is quite certain that if Carey were living to-day he would be in active correspondence with Luther Burbank.

Mark in Agriculture and Horticulture. When Dr. Roxburgh, of the government Botanical Garden died, Carey, then in advanced age, printed the botanist's great work, *Flora Indica,* in four large volumes, placing on the title-page the sentence: "All thy works praise thee, O Lord—David." In the Transactions of the Bengal Asiatic Society, of which Carey was an eminent member, he energetically discussed the necessity of agricultural reforms in India. Crops and soils and utensils and fertilizers, modes of plowing and reaping, are all described with the skill of an expert, and illustrated by drawings carefully drawn to scale. Scores of native plants are set forth, the cultivation of vegetables and the best methods of forestry are all carefully reviewed. Finally, after corresponding with botanists

in all parts of the world, Carey formed the "Agricultural and Horticultural Society in India," long before there was any similar society in Great Britain. Had William Carey done nothing more than render his distinguished service in the realms of botany and agriculture, his title to fame would be secure.

11. **Ever-enlarging Horizon.** His ever-enlarging horizon embraced India, and far beyond it. He fought the slave-trade throughout his life. He addressed memorials to the government on the evils of infanticide, of voluntary drowning by fanatics, of the self-immolation of widows. But far beyond the needs of India his vision penetrated and his heart went forth. "The state of the world," he writes, "has occupied my thoughts more and more. . . . A mission to Siam would be comparatively easy of introduction. . . . A mission to Pegu and another to Arakan would not be difficult. . . . I have not mentioned Sumatra, Java, the Moluccas, the Philippines, or Japan, but *all these countries must be supplied with missionaries.* . . . Africa and South America call as loudly for help and the greatest part of Europe must also be holpen by the Protestant Churches."

Notable Transition in History. For prophetic vision, for range of study, for audacious initiative, inexhaustible curiosity, and indefatigable toil, has the record of this man's life been surpassed? When we consider the cobbler's shop whence he came, the early rejection of his idea by nearly all the Churches, and the final acceptance of his idea

throughout Christendom, we find ourselves facing one of the notable transitions of modern history.

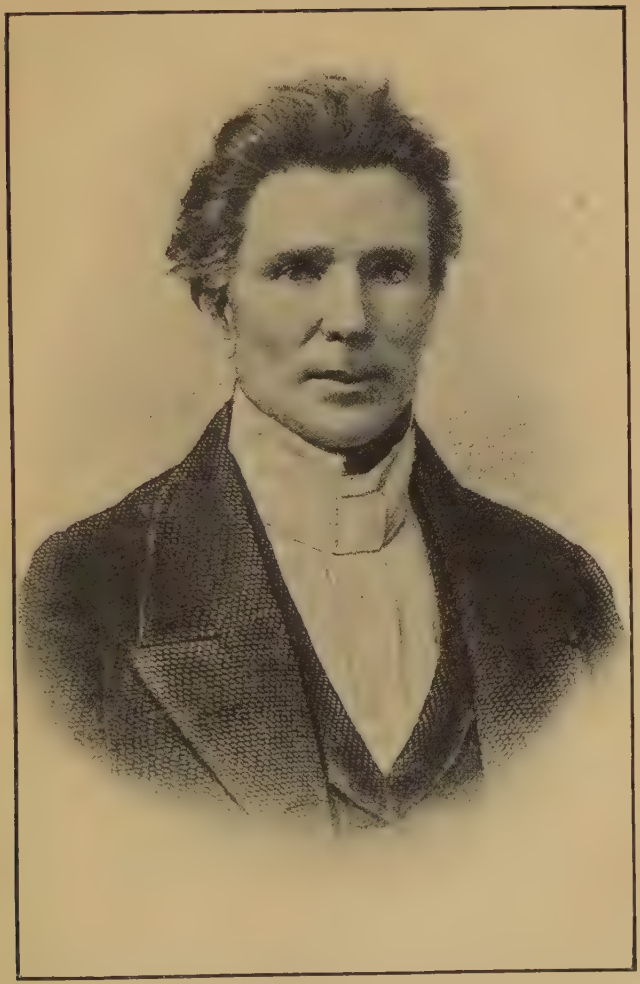
Represents a Healthy Attitude. One of the salient facts in Carey's life is that this servant of Christ, whose humility and piety and utter devotion are unquestioned, never seemed to feel for a moment that his Christian message was imperiled by his linguistic or scientific study. Nowhere does he intimate that botany and exegesis are at war, that sermonizing and irrigation are incompatible, or that planting a garden interfered with time for prayer. "All thy works shall praise thee" might well be counted the motto of his life. Is it not our littleness of soul that makes us believe that no man can be both machinist and evangelist, that no man can become both farmer and teacher, and that only when the missionary is relieved from material cares can he have the vision of God? If each of us could have Carey's varied intellectual interests, would they not save us from morbid introspection, from brooding over slights or failures, from falling into the ruts of godliness? Would it not have been well for even David Brainerd and Adoniram Judson if they too had been masters of soil-culture and devotees of science? "To every man his work" is indeed the divine order. The universal genius is impossible. But Carey has forever demonstrated that the narrow view of the missionary's place and function is not necessary, is not the highest view, and that breadth of apprehension may coexist with intensity of conviction in every prophet of the faith.

Policy Extended by Duff. William Carey's life-work was continued and expanded in the memorable career of the Scotch pioneer Alexander Duff. When he landed in Calcutta in 1830, there was a general belief among government officials that the education of the natives was dangerous, and that in any case there must be no interference with religious beliefs. The few missionaries already in Calcutta were strongly opposed to the use of English in mission schools. But Dr. Duff arrived with two convictions on which his whole subsequent career was based. The first was that only through education of the natives could any permanent change be made in the Indian character, and that such education must include constant instruction in the Christian religion. The second was that the proper vehicle of instruction was not a language saturated with idolatry, but the English tongue, colored and shaped by five centuries of Christian history. Discouraged in his ambition by all the other missionaries, Dr. Duff could not rest till he had seen William Carey, then nearing the sunset of life. The meeting of the veteran and the young recruit was most affecting, and Carey gave his benediction to the new missionary and the new policy. That policy was to destroy an ancient system of life, based on a remarkable literature, by introducing the Hindus to a Western language and literature and a Western science under whose influence their own religious and social structure must crumble. "In this way," said Dr. Duff, when addressing the people of Scot-

land ten years later, " we thought not of individuals merely; we looked to the masses. Spurning the notion of a present day's success, and a present year's wonder, we directed our view not merely to the present, but to future generations." [1]

Adopted by the Indian Government. The first examination held in Dr. Duff's school in Calcutta and attended by many government officials gave striking proof of the soundness of his policy. Soon Thomas B. (later, Lord) Macaulay was won over to Dr. Duff's view, and through his powerful advocacy the British government issued its famous decree of 1835, establishing the English language as the medium of instruction in Indian schools and colleges. Thus the idea of one isolated missionary became the policy of the Indian empire. Sir Charles Trevelyan has epitomized Duff's conception: " There was a general demand for education and he proposed to meet it by giving religious education. Up to that time preaching had been considered the orthodox regular mode of missionary action, but Dr. Duff held that the receptive plastic minds of children might be molded from the first according to the Christian system, to the exclusion of all heathen teaching, and that the best preaching to the rising generation, which soon becomes the entire people, is the 'precept upon precept, line upon line, here a little, there a little' of the schoolroom. . . . These were great and pregnant re-

[1] George Smith, *The Life of Alexander Duff*, 108.



ALEXANDER DUFF

"We directed our view not merely to the present but to future generations"

forms, which must always give Dr. Duff a high place among the benefactors of mankind." [1]

Secular Agencies Made Sacred. Long after the college which Dr. Duff founded had succeeded beyond his dreams, he continued to expound in India and in Scotland his theory of educational missions. Accused of mere secularism, of filling natives with conceit, and accused, on the other hand, of interfering with native religions and so embarrassing the government, he kept his hand on the plow and made a straight furrow. Western literature and Western science he made available to the finest youths of Bengal, but never for a moment did he condone religious neutrality. "There ought to be," he said, "no secular department. In other words, in teaching any branch of literature or science, a spiritually-minded man must see it so taught as not only to prove subservient to a general design, but to be more or less saturated with religious sentiment, or reflection, or deduction, or application."

A Later Reaction. Such were the ideals of the great founders of the Indian missions, William Carey and Alexander Duff. Have we lived up to them? Or have we declined from them into smaller horizons and more transient aims? About the middle of the nineteenth century some American leaders of the enterprise swerved from the purpose of the great pioneers, and advocated a more restricted type of endeavor. The churches at home experienced a reaction from the broad and inclusive

[1] George Smith, *The Life of Alexander Duff*, 196.

ideals of the founders, a reaction from which they are just recovering to-day. Sixty years ago there swept over America what the Edinburgh Conference of 1910 called one of "those wars of anti-educational sentiment which have in times past checked or undone the educational work of missions." In 1853 American Baptists were among the foremost of the churches in missionary zeal. Out of that zeal, combined with constant world-wide study, came the resolve to continue and reënforce the work abroad, and at the same time to send a deputation to study on the foreign field the whole question of legitimate missionary methods. The result was a report which amounted to a practical reversal of some of the ideals of the founders, and which administered a heavy blow to many of the young men who saw visions and the old men who dreamed dreams. The results may best be described by a missionary secretary, Dr. Fred P. Haggard:

Alleged Principles. "The report of the executive committee on the work of the deputation is a remarkable document and naturally aroused considerable discussion. I shall refer to one item only as illustrating the great change which has taken place in one department of the work. The executive committee said: 'The two elementary principles which seem to have had decisive control over them [the deputation] were, first, that 'schools are not a wise or Scripturally-appointed agency for propagating Christianity among a heathen people—that they are not the Scriptural mode of evangelization';

secondly, that 'whatever be their value, it is subordinate to that of preaching the gospel to the adult population; that they are in no respect to be regarded as a substitute for, or a mode of preaching; and that the measure of demand for them is in proportion to the success which attends the preaching of the gospel.'"

Idea Given Extended Effect. "At the same meeting of the Society Francis Wayland presented his famous report on 'The Relative Proportion of Time Given by our Missionaries to Teaching, Translating, and Other Occupations, Aside from Preaching the Gospel,' the gist of this document being that, while it might under certain very clear circumstances be proper for a missionary to indulge in any of the first-mentioned exercises, he must remember that his chief business is to preach. Schools are all right in their place, but they ought never to be thought of or used as a mode of evangelism. That doctrine, enunciated by such men, and inculcated through many decades both at home and abroad, has brought us . . . face to face with the most stupendous problem we have ever been called to consider."[1]

Reaction in American Board. The same reaction against the use of educational methods in India was experienced in the constituency of the American Board. Certain mistakes had been made. Some schools in India and Ceylon were manned largely by non-Christian teachers and the atmosphere was

[1] *The Standard*, December 6, 1913.

at least neutral. The graduates were disappointing. The American supporters of the work began to question the value of education as an evangelistic agency. Some were ready to abandon the schools at once, and return to itinerant preaching as the only Scriptural method. At the annual meeting of the American Board in 1854 the Prudential Committee reported: "Neither the schoolhouse, nor the college, nor an improved literature, nor the scientific lecture-room, are among the means ordained of God for the regeneration of the human soul."[1] It was determined to send a deputation to the foreign field to investigate current methods and report on the proper policy. The report of that deputation, presented in 1856, aroused eager debate and led to an extremely conservative attitude toward all educational enterprise. The American Board adopted an "Outline of Missionary Policy" which sounds curiously antiquated to-day:

Policy Formulated. "The experience of Missionary Societies thus far has shown that the school and the press are most likely to exceed their proper limits. . . . The inquiry should often come up: Are the schools and the press, in our operations, properly subordinated to our grand aim? It is found that printing establishments need to be carefully watched. They are sometimes necessary; still they are pretty sure to give the making of books a special prominence. . . . Education and the press can never successfully take the place of preaching.

[1] Report of the American Board, 1854.

They should not stand before it in point of time, or generally be employed as a preparative to its reception. Nothing could more directly contravene the established methods of grace." [1]

Clearer Present Light. That schools and books can never be a substitute for preaching we should all agree; but that they are never "a preparative to its reception" is a declaration to which few would now subscribe. But the acceptance of this policy caused the closing of many English schools in India and Ceylon. It was openly declared that mathematics and the higher studies should not be supported by missionary contributions, and that the gospel was able to do without these "secular" aids. The natural result appeared twenty years later, in a dearth of native leaders, in churches destitute of trained pastors and teachers. Gradually and painfully the schools were reopened—perhaps with greater wisdom gained by hard experience. To-day those very stations are constantly emphasizing the absolute necessity of the Christian school, and the value of all studies that banish ignorance and suffering. The Syrian Protestant College at Beirut was founded by the same American Board whose declaration, made in 1856, we have just quoted. It is therefore interesting to note one paragraph in the annual report (1913) of the president of the college, Dr. Howard S. Bliss:

Many Agencies with One Aim. "Among building operations there should be included the fitting

[1] Report of the American Board, 1856.

up of Dr. Post's former residence for the use of the Dental School, making an admirably equipped establishment. The series of rooms in the so-called Mill Building, vacated by the Dental School, have been assigned to the clinics of diseases of the eye and ear, diseases of women, and diseases of children. The new X-ray apparatus will be housed in rooms in this building, and the Electro-therapeutic clinics will be held there. . . . The lower story of the house might be advantageously utilized in connection with the growing athletic activities of the institution. For these activities are being constantly developed under the firm conviction that, when under proper regulations they are kept subordinate to the higher purpose of the college, they become powerful agencies in promoting those very interests." [1]

Example of Livingstone. If we turn now to Africa, it will be universally conceded that the greatest founder of African missions was David Livingstone. Never has Great Britain been more profoundly stirred at the burial of one of her sons than when Livingstone's body, carried fifteen hundred miles over African trails by his devoted servants Susi and Chuma, was entombed in Westminster Abbey. He evoked the admiration of all sections of British life, because he touched all that was human in African life. When as a young man he reached Kuruman, in South Africa, he might easily have settled down into the position of docile attaché of

[1] Forty-seventh Annual Report, 7.

the existing mission. Something within urged him to roam, to explore, to attempt the problem, not of a single station, but of a continent. It is no secret that this impulse brought him into difficulty with his supporters at home. Was he not engaging in "secular" work, when he had been sent out on a spiritual mission? Was he not attacking extraneous and irrelevant problems, which were better left to the geographer, the naturalist, and the government official? But when, after ten years in Africa, he saw eight native boys exchanged for eight muskets, his life-purpose suddenly expanded. When, later, the paddle-wheels of his steamboat on the Zambezi were entirely clogged with the corpses of slaves that had floated down in the night, that purpose became an irresistible passion. No amount of preaching in a single station on the coast could accomplish much, so long as a continuous flood of iniquity and suffering poured down from the interior. Defying the Portuguese government which blocked his path at every step, defying the Boers, who knew he was undermining their power, defying British opinion which would limit the scope of his endeavor, he declared "the end of the geographical feat is only the beginning of the missionary enterprise," and started out on his world-changing geographical feat. To be ignorant of Livingstone's life is to misunderstand the story of Great Britain, Belgium, Germany, Portugal, France, Egypt, and America during the last seventy-five years.

Is He Exceptional? But it may be said, and

justly, that Livingstone was an exceptional man, called to an exceptional work, furnishing no safe model for all others. It may even be affirmed that his irresistible impulse to roam, his habit of "thinking in continents," made the intensive work of a single station impossible for him, and that the ordinary worker had better limit his vision to a single task. We put blinders on the horses because we want them to go straight forward and not be taking broad views of things.

James Stewart as a Type. Let us, then, look at the life of one of Livingstone's successors, Dr. James Stewart of Lovedale, who received his commission directly from Livingstone's lips, but was himself called to a local and intensive kind of labor. His biography, by James Wells, is more fascinating than any work of fiction.[1] His life-purpose, like Carey's, blossomed early. When a boy, carrying a gun over his shoulder, he suddenly cried out to his cousin: "Jim, I shall never be satisfied till I am in Africa, with a Bible in my pocket and a rifle on my shoulder to supply my wants." His father's financial losses forced him into three or four years of valuable business experience, and he was twenty years of age when he reached the University. There his stature,—he stood six feet, two inches—his swift swinging gait, and his devotion to chemistry, botany, and agriculture were noted by all who met him. Even then he was hardy, athletic, forceful, "sometimes overmasterful," a

[1] From that life many of the facts which follow are taken.

natural leader,—the type of young man Cecil Rhodes has described in his specifications for the Rhodes scholars at Oxford. He began the study of medicine, which he resumed after his first visit to Africa, and also took a thorough course at the Divinity School of Edinburgh University.

Inspired by Livingstone's Achievements. Then he read the newly published volume of Livingstone's *Travels and Researches in South Africa,* and, not content with a vague inspiration, he tabulated the contents. Chapter I in his note-book he headed "Dr. Livingstone as a botanist," and then in other chapters he discussed the great missionary "as a zoologist, a geologist, a medical man, an explorer, a missionary, and a Christian." Such a mighty enthusiasm was communicated to him through that single volume that he could talk of nothing but Africa, and henceforth was known to his companions as "Stewart Africanus." When at last in 1861, he sailed for the Dark Continent, Mrs. Livingstone went with him to rejoin her husband, and Stewart's supreme ambition was to crown Livingstone's work by the establishment of a permanent interior mission.

Civilizer as Well as Preacher. The impressive thing about "Stewart of Lovedale," as about Livingstone, is that before either of them left Scotland —there is an affinity between Scotch blood and heroic faith—his great idea was full grown. "We were going," he says, "as civilizers as well as preachers, and we took Scotch cart-wheels and

axles, American trucks, wheelbarrows, window-frames, and many other additional tools and implements which a sailor would describe under the one word, gear." But at the same time he cordially approves the statement he heard in a public address that "civilization without Christianity was a dry stick to plant in Africa or elsewhere."

Self-support and Lovedale Plans. As soon as he undertook the work of building up a school at Lovedale (seven hundred miles northeast of Cape Town), he encountered the ever-present problem of self-support—here rendered acute by African indolence. The school seemed to the natives to be a prison, where their children were to be immured for the benefit of the stalwart Scotchman, and they wanted the children paid for "making a book for the white man." The first fee paid Dr. Stewart by a native family was a genuine triumph in character-building. The program for the institution embraced "the rudiments of education for all, industrial training for the many, and a higher education for the talented few." The industrial side of the school he did not expect would pay for itself, and his chief ambition was not to make goods, but to develop power of accurate, loyal, coöperative endeavor. For ages the attitude of the natives when not fighting had been "just sitting." As the Christian converts were forbidden to fight or raid, they were in danger of flabbiness and vice. To work in the mines was to them terrifying. "Why should a man be put under the ground before he is dead?"

It was Stewart's work to invent types of labor that should be attractive, strenuous, and efficient. At the time of his death he had developed an educational institution which had on the literary side five departments—normal, commercial, arts, medical, and theological; and on the industrial side five departments—agriculture, building, carpentry, engineering and blacksmithing, printing and bookbinding. "An electrical engineer is on the mission staff. The station is now lighted, and the machinery in the large workshops is driven, by electricity; motors are used for flour-mills; and the natives are taught many of the arts and crafts of civilized life. Among the fourteen hundred students, there is no pandering to African pride or indolence. Every one has to take his turn at manual labor. On Sabbaths the scholars scatter among neighboring villages to preach."

Industrial Development. Closely connected with the manufacturing, has been the agricultural growth of Lovedale. The boys in school were early required to do thirteen hours of outdoor work each week, in tree-planting, gardening, and various methods of tilling the soil. Hundreds of acres were brought under cultivation. Native blacksmiths literally beat native spears into "plowshares" and native assagais into scythes, if not "pruning hooks." The tidings of the extraordinary development of civilization in South Africa stirred all Scotland. When Dr. Stewart, after his first eight years, revisited Great Britain, he was well-nigh embarrassed

by gifts for the enlargement of the work. He asked for fifty thousand dollars for opening a mission in Central Africa, but the gifts amounted to one hundred thousand dollars. When he returned to Livingstonia, Central Africa, with a skilful physician, Dr. Laws, and four artizan missionaries, he took with him a steamboat in sections. That boat was transported on the backs of natives, not a piece being lost on the way, to Lake Nyasa, four hundred and fifty miles from the sea, and the missionaries sailed out over the unexplored lake, singing the one hundredth Psalm. Greater than this marvelous work of Dr. Stewart in Livingstonia were his later most fruitful years at Lovedale in the Cape of Good Hope Province.

Symmetrical Ideal. Yet with him, as with William Carey, the spiritual impetus behind the multifarious undertakings never failed. "Are we not," he wrote, "in danger of forgetting our real purpose? All this work, pleasant to see and beneficial as it will be in its results, is material only. It is of the earth, earthy. It begins and ends with time. A certain text kept constantly recurring to my mind as I walked about the place: 'One thing is needful.'" And again he said: "If the will and conscience is right, the man will be right. Our aim therefore is not to civilize but to Christianize. Merely to civilize can never be the primary aim of the missionary. Civilization without Christianity among a savage people is a mere matter of clothes and whitewash. But among barbarous races a

sound missionary method will in every way endeavor to promote civilization by education and industry, resting on the solid foundations of religious instruction. Hence there is a variety of teaching." [1]

Kindred Views of Dan Crawford. In close harmony with Dr. Stewart's ideals have been those of most of the pioneers in Africa. The primitive brutal conditions of savage life have forced the missionary to forget academic standards, to fling aside all fine-spun speculation, to ignore many denominational shibboleths and preach a plain gospel of divine love, of human decency, of social and spiritual uplift, of daily toil. Mr. Dan Crawford, whose heroic work lies far to the north of Lovedale, in lands that neither Stewart nor Livingstone could penetrate, writes: "Here then is Africa's challenge to its missionaries. Will they allow a whole continent to live like beasts in hovels, millions of negroes cribbed, cabined, and confined in dens of disease? No doubt it is our diurnal duty to preach that the soul of all improvement is the improvement of the soul. But God's equilateral triangle of body, soul, and spirit must never be ignored. Is not the body wholly *ensouled,* and is not the soul wholly *embodied?* . . . In other words, in Africa the only true fulfilling of your heavenly calling is the doing of earthly things in a heavenly manner." [2]

Great Leaders with Imperial Conceptions. We see then that, from the first planting of Christian

[1] *Stewart of Lovedale,* 257.
[2] *Thinking Black,* 444.

faith in northern India a century and a half ago down to the present day, a truly imperial conception has marked many of the leaders in the enterprise. Some of the opponents of missions have said the missionaries were mere pietists, seeking only to produce certain states of feeling in their converts, but making no serious attempt to uplift their lives. Again and again we have heard that the missionaries preach resignation instead of initiative and resolution, and offer a city of golden streets hereafter, while they do little to clean up the streets of the actual cities in which men dwell. How false such statements are we can now see. True, indeed, it is, that the pietists of Germany were early stirred by the woes of India. The Moravian Brethren, with their intense spiritual concentration, were early in the field. The very limitation of knowledge sometimes produces a certain type of heroic endeavor. But as we have seen, the greatest leaders have been men, not only of ardent devotion, but of world-wide vision and world-conquering aims. They have often stood head and shoulders above the churches that sent them forth, and have evoked an admiring but reluctant approval for their imperial plans. To them this world was no mere vale of tears, but a presence-chamber of the Almighty. Their instruments were not only exhortations and prayers, but colleges and hospitals and botanical gardens, subsoil plows, artesian wells, electric lights, and honest, useful, manual labor. They could pass easily from pulpit to printing-

press, and then to medicine-chest or dispensary. They aimed, not at reclaiming a section of human life, but at transforming the whole of it.

Men too Large for Narrow Horizons. The friends of the missionary undertaking have sometimes said that, if we were like the great founders, we should have an eye for nothing but the summons to repent, and should regard education, sanitation, industry, as superfluous appendages to the spiritual aim. Such a statement is wholly mistaken. It is of course true that once the chief motive of missions, deeply felt by our fathers, was to rescue men from perdition, and all other dangers seemed small compared with that. But that motive was dominant in work at home as truly as abroad. The narrower world-view, the "other-worldliness" which ignored the needs of the body, which cared little for environment, or social institutions or citizenship, was characteristic of all Christendom, and prevailed in Britain, as much as in any Oriental mission-chapel. But the great founders sent their vision far beyond the limits of orthodox opinions. One reason why they went to the foreign field was that they were too large to submit to the horizons existing at home. The faith of Robert Morrison and Peter Parker in China, of Robert Moffat in Africa, of Cyrus Hamlin in Turkey, was no mere ascetic renunciation of life. It was a virile and joyous proclamation of complete life for continents and races. It was not what the Germans call "world-denial," but "world-affirmation." Those great

pioneers sought to bring "every thought into captivity to Christ," and every human institution and invention and organization. They fervently believed that all the kingdoms of this world—kingdoms of language, literature, science, art, business, government—were to become the kingdoms of our Lord. Their great ideal drove them out of obscure home villages into all the ends of the earth, and the stay-at-home Christians have since been limping slowly up to the heights of vision where those leaders stood.

Men Continuing the Type. To-day there are scores of missionaries on the foreign field who are emulating Carey and Duff and Livingstone and Stewart and the apostle Paul in the endeavor "*by all means*" to "save some." The teaching of the great founders has never ceased to echo in the lives of their successors. A host of men and women on the foreign field are exhibiting not only piety and devotion, but insight, versatility, and breadth of sympathy. They are harnessing all scientific discovery, all medical skill, all agricultural implements into the service of the advancing Kingdom. One of them speaks for many when he writes: "Few people have recognized the enormous social contribution made by the medical profession in India which has in truth subdued kingdoms of disease, wrought righteousness, stopped the sting of reptiles, and put to flight armies of microbes. If a great number of our finest young men from western India could press into the Agricultural College at Poona and

there, under Dr. Mann's inspiring leadership, secure equipment for the agricultural, moral, and spiritual regeneration of thousands of villages, the Kingdom would the sooner come. The Christian missionaries from the earliest days in India have been aggressive social workers." [1]

Sociological View-point. Many of the young people who have recently gone to the foreign field are feeling the powerful influence of the sociological point of view. In American colleges for the last twenty years the most popular studies have been what Woodrow Wilson calls "the new humanities,"—the study of society, the family, government, economic laws, social reform, and human uplift. Theological seminaries have made Hebrew an elective subject and established chairs of sociology. Anthropology has made us take a new interest in all the beliefs and customs of savage races, and comparative religion has taught us to find both resemblances and contrasts between Christianity and the great ethnic religions. A tremendous social impulse has swept over America. We have acquired a new sympathy for the prisoner in his cell, for deserted wives and homeless children, a new interest in the better housing of the poor, wholesome recreation, the prevention of diphtheria and typhoid, and the creation of a finer social order for all human beings. In our churches this new attitude has led to the building of parish houses, to "hospital Sunday" and "tuberculosis Sunday," to all the

[1] E. C. Carter in *Young Men of India*, February, 1912.

varied—and sometimes perplexing—activities of the institutional church. This new outlook is voiced in the declaration of Professor William Adams Brown:

Remaking the World with God. "Christianity is not simply a religion for individuals. It has a public message. It contemplates the reconstruction of society as a whole, as well as the units which compose it. Best of all the gifts which it offers man is the right to share with God in his work of making out of this wonderful, growing world of ours . . . all that in the divine plan it was meant to be."

Outward Sweep of Social Methods. But can we expect that this new enthusiasm for social reconstruction will be confined to the churches at home? Already it has swept into South America, where Protestants are reproducing some of the industrial methods of the old Jesuit missions. Already it has projected itself into the missions of the Orient and the South Pacific. Where nations are just awakening from political and social stagnation, as in China, the new social methods are absolutely indispensable. The task of the missionary there is not to call out the most receptive minds from their kindred, but through those minds to permeate and reconstruct the national conscience and ideal. A group of young missionaries in North China have definitely adopted the methods of social study which they learned in American universities. They are investigating the walled cities of China after the

manner of the "Pittsburgh Survey." They realize that it is useless to acquire the Chinese language unless they acquire also a knowledge of Chinese homes, employments, wages, diseases, superstitions, and ideals. Two small books by J. S. Burgess of Peking, a Princeton graduate, have recently appeared, written from this standpoint and intended as guides in Young Men's Christian Association effort. They are *Methods of Social Work* and *How to Study the Jinrickshaw Coolie.* No traveler from the West can ride day after day behind the runners in the jinrickisha without observing their swollen legs, their callous shoulders, and all the signs of swift physical breakdown. At last Christianity is to approach this great human group, not only with tracts, but with statistical inquiry as to the wrongs they suffer, the hard lives they lead, the kind of help they need. Some of the younger missionaries around Peking are banded together with native Christians in a social service club which is waging war against opium, the cigaret, the gambling-den, and is preaching at fairs and festivals, in city streets and on country roads, the duties of personal purity and devotion to the common good.

Room for All Types. Of course not all our representatives abroad are or can be of such a type. There is need of all types, to reach all types. The mystic, the dreamer, even the ascetic, may have his place and function, as well as the robust leader, the born commander of men. The writing of *The*

Imitation of Christ may have been as great a service as the evangelization of any tribe, or the social uplift of a province. "All service ranks the same with God." But in any survey of the foreign field we must give high place to the men and women of this new social vision, which after all is the old vision of the founders. These young Elishas are buoyant, optimistic, modern, but the mantle of the earlier Elijahs they have caught up and made their own.

THE INTERCHANGE OF EAST AND WEST

India has interested me intensely. Its past and present and future are all full of suggestion. I long to see Christianity come here, not merely for what it will do for India, but for what India will do for it. Here it must find again the lost Oriental side of its brain and heart, and be no longer the Occidental European religion which it has so strangely become. It must be again the religion of Man, and so the religion for all men.

—Phillips Brooks.

For one of Western birth, who attempts in the sensitized atmosphere of modern India to give moral content to the idea of God, to differentiate the Incarnation of the Son of God from the incarnations of Hinduism and to ethicize religion in the thought and practise of the individual, there must be a preparation of spirit as well as a preparation of mind. Intellectual research is not enough. There must be born within one a chastened and humble temper, a heart of love. The pride of Anglo-Saxon birth must be subdued; the fierce intolerance toward the halting, irresolute, dreaming East must be rebuked and overthrown by Christlike love. Reverence must supplant contempt, and the honor of brotherhood the pious disdain that stoops to save what it cannot respect.

—Charles Cuthbert Hall.

Personally I was in a sense made over new during those years and many of the ideas I had brought over from America with me had to go. I made myself thoroughly acquainted with the ways of the people . . . I began by making fun of the Hindu gods, and by trying to shake the faith of the people in them. It did not take me long to see that was not the way to do. Some were angered by it needlessly; others lost faith in their old gods by what I said, but did not accept Jesus in place of them and were thus sent adrift. I stopped that method. I settled down to just telling the people, singly or in groups, about Jesus and his life and death and what he could be to them if they would receive him. That did the work. When they accepted Jesus, their old idol-worship went at a stroke and my destructive attempts were not necessary.

—John E. Clough.

CHAPTER VIII

THE INTERCHANGE OF EAST AND WEST

Right Understanding Determines Commerce. The enormous increase in means of communication in the modern world may well make us ask what we are going to communicate. Everywhere the paths are multiplying—paths of steel over prairies and steppes and deserts, paths of electric wire through the depths of the sea. But what is to be sent over these paths? The exchange of goods is important, but that is impossible until we have first exchanged ideas. American manufacturers are often seeking to break into Oriental markets, not realizing that they must penetrate into the Oriental mind. We cannot trade with a sphinx. We cannot do business with a man whose point of view we ignore and disdain. We must put ourselves in his place, before we can put our products in his home. Because Americans seldom try to understand the foreigner, we find in foreign cities quantities of American goods that cannot be sold—made in sizes too large or too small, of materials that will not stand the climate, in colors considered unlucky, and packed in boxes that seem of evil omen. We find chairs sent to people who never sat on a chair, tables for those who prefer the floor, rub-

ber shoes that crumble in tropical moisture, grains that mildew before they arrive, and preserved fruits whose very labels are considered dangerous by the Orientals.

Contempt Creates a Barrier. Slowly we are coming out of our Western provincialism, and are beginning to see that back of all physical and economic exchange lies the necessity for intellectual and spiritual understanding. Nothing so quickly closes and seals the mind as the spirit of contempt. So long as China regarded the Caucasian race as "foreign devils" there was no hope for China. So long as Japan shut out the West in medieval disdain, she was condemned to a medieval civilization. So long as we in America speak, or even think, of the foreigner as "heathen Chinee" or "dago" or "sheeny," we are sealing up the eyes of our own understanding. The vitally needed communication between America and foreign lands is not commercial, but intellectual and spiritual. We chiefly need to send abroad, not the product of our blast-furnaces and our looms, but the ideals and principles of civil freedom and religious faith. And the things we need to gain from traffic with other lands are not jewels and spices and silks, but a cosmopolitan spirit, a world-wide sympathy, a genuine "respect for the unlikeness which accompanies likeness." All peoples—Caucasian, Mongolian, Malay, African—are to-day forced into diplomatic and economic intercourse. Such intercourse is futile apart from that spiritual understanding out of

which alone can come the parliament of man, the federation of the world, and the kingdom of God.

Romance of Plant and Fruit Diffusion. The exchange of seeds and cuttings between different lands would furnish materials for a most romantic story, if any one would write it. We are all familiar with Carey's delight when the tiny specimen of the English daisy, sent out from England, began to bloom in Serampur. In 1907 the spineless cactus was sent from California to a missionary experiment farm in India, where it promises to save much animal, and therefore much human, life. The best grains and fruits and trees of America have been planted by missionaries under the Southern Cross and on the table-lands of Asia. And the reverse process has constantly been going on. David G. Fairchild of the Bureau of Plant Industry, Department of Agriculture in the United States, recently said: "The best varieties of wheat now grown through the South originated from seed sent over to Georgia by missionaries. Our most profitable pear originated as a cross between seedlings imported by missionaries from China and an American pear. The soy bean from Japan and China was also introduced by missionaries." [1]

Mind Fertilization Between Races. But it is the exchange of ideas and ideals which chiefly counts, and which plainly marks the growth of a world consciousness in our time. Thousands of students from the Orient have had their minds fertilized at

[1] James L. Barton, *Human Progress Through Missions*, 43.

American colleges, and have carried back the pollen to their own people. The story of Obookiah, the Hawaiian boy found weeping on the steps of Yale College in 1809, has often been told. The story of Joseph Hardy Neesima, smuggled out of Japan in 1864, educated at Amherst and Andover, and returning to found The Doshisha in Kyoto, is now a part of international history. The career of Sun Yat-sen, the leader in the Chinese revolution of 1912, educated as a boy in a Christian mission school at Canton, later transported to England and imbued with Christian ideals, is known throughout the world. The career of C. T. Wang, a graduate of Yale University, has vitally affected all the future of China, and his work as student secretary for the Chinese in Tokyo, then as Acting Minister of Commerce in Yuan Shi-kai's cabinet, then as Vice-President of the new Senate in Peking, has spread abroad the Christian attitude toward modern life through scores of novel channels.

Exchange Professorships and Asiatic Addresses. The system of exchange professorships is accomplishing much for the cross-fertilization of the East and the West. The recent visits of President Charles Cuthbert Hall, President Charles W. Eliot, Professor Charles R. Henderson, Professor Francis G. Peabody, and Mr. Hamilton W. Mabie have interpreted Western ideals to Eastern minds with the happiest results. These men have never tolerated the old attitude of pity and disdain for everything foreign. Charles Cuthbert Hall has frankly

lamented that in the past " we have drawn the thick veil of Western civilization between the face of Christ and the waiting East." All of these ripened Western scholars have gone forth to carry our chief values to the regions beyond and to discover the values which others may possess. Side by side with their efforts we may put the more directly missionary work of such men as Dr. John R. Mott and Mr. Sherwood Eddy,[1] whose tour through Japan, India, and China in 1912-13 was startling in the response it evoked. With uncompromising earnestness, but with genuine respect for Oriental institutions, they so presented the Christian faith that audiences averaging eight hundred greeted them in Japan, audiences of one thousand in India, and in China no halls seemed large enough for the crowds that flocked to hear these messengers of the faith which has created the Western world. At Mukden, in Manchuria, all the government schools were dismissed, while some four thousand people thronged the great hall to hear the speakers. With such an open door is it any wonder that one of those men recently declined to accept the post of ambassador to China? He was already ambassador by virtue of a more ancient commission, sent forth by a more than world-power.

Fellowships at Oriental Schools. This cross-fertilization would be still further promoted by a series of fellowships, enabling American college graduates to go into the Farther East for graduate

[1] Sherwood Eddy, *The New Era in Asia.*

study. For seventy-five years or more we have been sending many of our finest young men to Europe for the continuation of their higher education. Is it not time that we should begin to send them to the Orient, also? Of course there are as yet few universities in the East developed along our Western lines. But in the study of Oriental diplomacy, or trade, or history, or social structure, or religions, in the study of Oriental art, or literature, or archeology, a student actually on the ground—in Cairo, or Constantinople, or Calcutta, or in the flourishing University of Hongkong—could accomplish some things impossible in any of the libraries of the Western world.

Oriental Courses by Western Teachers. In a similar way great good would come if Christian teachers in American colleges could spend some of their Sabbatic years in the Orient. In most colleges the professor is now given leave of absence on half salary one year in seven. Frequently he does not know what to do with that year. He revisits Oxford or Berlin or Vienna, but he does not want to become again a student, and he is not wanted as a teacher. But if he could settle down for six months at Robert College on the Bosporus, or at the Peking University, or at St. John's College in Shanghai, or at the Waseda University in Tokyo, he would gain for himself a wholly new horizon, an unfailing stimulus, and he might give to hundreds of eager students the best Christian teaching of the Western world. What might not be achieved

if Western professors, of national or international reputation, were to lecture in Oriental cities for a whole winter on modern psychology, or social science,[1] or English literature, or Biblical literature, or Christian theism? The fact that our American teachers already would be in receipt of half-salary would render the financial problem not insoluble. Christian teachers moving through foreign lands would be ambassadors of peace, of knowledge, of faith.

Essence of the Gospel. But what is the vital gospel that our ambassadors of Christ have to give to other lands? Exactly what is the content of the message? Harnack tells us that the entire Christian message of the early Church, and indeed of the first three Christian centuries, may be summed up in the single passage, 1 Thessalonians i. 9, 10: "Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come."[2] Released from apocalyptic imagery that first message, that triumphed over the known world in three centuries, is precisely our message to-day. A living (personal) and true (real) God, far beyond all material symbols, was the forefront of the message. Next came the proclamation of a Jesus (Savior),

[1] See Prof. Henderson's lectures in the Orient: *Social Programs of the West.*

[2] *Expansion of Christianity in the First Three Centuries,* Vol. I, 108.

deliverer from fear and sin, and yet to be revealed in his eternal greatness. Next came faith in the resurrection of Jesus, his victory over death being the pledge of our immortal life. Last was the announcement of a final judgment, making moral issues clear at length, and now making righteousness the supreme obligation of human life. Faith in one living God, in Jesus the deliverer, in immortality, in righteousness,—is not this the message that still transforms the individual or the nation?

Gift of the Christian Faith. Our greatest gift to other peoples and races is the gift of the Christian faith. We are to carry not only science and its dazzling results, not only civil freedom "slowly broadening down from precedent to precedent," but the Christian gospel. To look on life through the eyes of Christ, to hate what he hated and love what he loved, and live for the things he believed worth while, means the supreme happiness and the highest efficiency for any nation. To plant the Christian faith in the minds and hearts of any savage tribe, or any cultivated city, is to make the greatest of all international gifts. It is sometimes said that we are not warranted in interfering with native faiths. But the policy of "non-interference in religion" is to-day antiquated and absurd. Are we not "interfering" in everything else? We are interfering in all tropical lands on the globe. We have partitioned Africa, since Stanley's great journey, and have taken possession of large sections of China. Within fifty years white men have seized

about eleven million square miles in the tropics. Where we do not seize, we still interfere, by exporting our goods to supplant native products, by scattering our ideas of representative government, of the equality of the sexes, of the right of the oppressed to rebel. Is it only in religion that we may not interfere? We are interfering by circulating through Constantinople and Canton and Yokohama the writings of Thomas Paine and Charles Bradlaugh. Is it only the writings of Christian prophets and seers that we may not circulate? We are giving rapidly to all the islands of the sea the discontents, the social upheavals, the disorganizing forces of the West. Is it impertinence to give them our constructive faith as well? Never was there a more shallow view than that which regards the missionary enterprise as unwarranted interference. That enterprise means simply the resolve that our best shall follow our worst, or go with it, unto the ends of the earth.

Qualities of Character. But what is the best in the realm of character? What moral qualities may we, without Pharisaism, hope to give to other peoples?

Truthfulness. We are surely bound to give our Western sense of the value of truthfulness. When Lord Curzon ended his remarkable career as Viceroy of India, he made a farewell address at the University of Calcutta, in which he said: "The highest ideal of truth is to a large extent a Western conception. Truth took a higher stand in the

moral codes of the West long before it had been similarly honored in the East, where craftiness and diplomatic wile have always been held in repute." His words of course aroused resentment and protest. Leading Indians reminded him of the famous phrase "perfidious Albion."[1] They explained that accuracy seemed mere pettifogging to the mystic temperament, and that the Eastern reporter attempts to communicate his subjective feeling rather than the objective fact. To discuss that matter would lead us into the field of racial psychology. We would not indict a whole nation, much less a race. But the fact remains that, while the Occident violates truth and is ashamed of it, the Orient often violates truth on the naïve assumption that indirection and evasion is the natural defense of the weak against the strong. For thousands of years the insolence of tyrants has been met by a systematic concealment of inner purpose. Hence to speak one's inmost self has seemed impolitic or discourteous, and an elaborate system of etiquette, guarding all approaches to the self, has made human intercourse artificial and unreal. Never will the Orient achieve unity and progress, never will it have the confidence of the Western world until it shall say of each earthly kingdom: "Into it shall not enter whatsoever loveth or maketh a lie."

Justice. But another quality that our Western peoples have especially developed is the sense of

[1] A favorite expression of Napoleon I in referring to England.

justice. From the days of Justinian to those of Blackstone and Kent, from the writing of Magna Charta to the compact in the Mayflower and the charter of the Colony of Rhode Island, our fathers have been intent on searching out the fundamental principles, the "inalienable rights," which no nation may violate and endure. But if there is one thing that the average Oriental mind fears, it is impersonal and abstract justice. To him the conception of an impersonal law, knowing neither friend nor foe, superior to all pity and personal attachment, seems mechanical and inhuman. What he wants is not cold, relentless justice,—he wants the personal sympathy and generosity of a powerful protector. If a judge merely studied precedents and asked, not so much what is equitable, as what is legal, he would be feared and hated by the untrained populace in any Eastern province. But wherever the empire of Great Britain has gone it has established first and foremost the eternal principle of justice. It has indeed often withheld human sympathy, has been sometimes brutally direct, but it has given justice the primacy among national virtues. And where British rule has not come, but the Christian ideal has penetrated, there to-day we hear a new cry for justice. We hear it in the reform of the penal code in China, in the more humane attitude of the Dutch government in Java, in the release of Cuba from the Spanish yoke, and in the cry of Africa for release from the age-long cruelties that have crimsoned her great rivers from

the mountains to the sea. "The Republic of China cannot endure," said Sun Yat-sen, "unless that righteousness for which the Christian religion stands is at the center of the national life."

Brotherhood. The great doctrine of human brotherhood is nowhere even theoretically accepted, much less practised, in non-Christian lands. That brotherhood, absolutely denied by the caste system of India, by the tribal organizations of Africa and Oceania, and by the old Chinese officials, is far more than political democracy. Democracy is the recognition of rights, brotherhood is the acknowledgment of duties. Brotherhood means especial regard for the weaker members of society. It means everywhere the release of womanhood from cruel customs, from ignorance, from abject subordination. It means that "the lame walk, the lepers are cleansed, the deaf hear, and the poor have good tidings preached to them." It means that the weakest life is cherished as containing the possibility of measureless strength. It means a reverence for childhood, which amid the awful pressure of Oriental populations has frequently vanished. One verse in the New Testament has often provoked opposition from Chinese inquirers: "The children ought not to lay up for the parents, but the parents for the children." That fathers should find their highest function in caring, not for the past, but for the coming generation, still weak and defenseless—that has seemed to Chinese thinking an inversion of society. And

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so it is. "These that have turned the world upside down are come hither, also."

Spiritual Energy. Greatest of all our gifts to the Orient may be the impartation of spiritual energy. The physical indolence of barbarous tribes is only the outer reflection of inner lethargy. There is an old Hindu saying: "It is not exertion, but inertion (*vairagya*) which is the path to liberation." To stir the Eastern mind from its acquiescence in fate, its placid belief that all is *Maya,* or illusion, that nothing is really worth while—to furnish power of moral exertion, is the greatest task of Christianity. The maxims of Confucius are admirable, but they have petrified rather than energized a noble nation. The hymns of the Vedas are as pure and lofty as any prayers in any human tongue—and those who recite them go on hating their brothers and worshiping their cows. The precepts of the Koran are usually identical with those of our Old Testament and sometimes with those of the New—yet the men who repeat them five times a day are the men guilty of Armenia's woes and the five hundred years of oppression in the Balkan States. "I see the better," said the Roman poet, "and approve it, but I follow the worse." When Henry Martyn was translating the New Testament into Persian he could find no word in the Persian tongue for conscience. He used fourteen different terms in trying to express what Christianity means by conscience, and still was satisfied that he had not conveyed the idea. A wholly new idea it is

impossible to convey to any mind; always by "hooks and eyes" we must attach the novel idea to the familiar ones. But why should conscience, duty, oughtness, be novel to an ancient people? What can give those nations of famous history power to shake off this fatal submission to fate, this paralyzing inability to believe and to act, this loss of faith in their own personality and achievement? What can give the Orient not only wisdom, but power? Only one thing,—faith in the Christ who is at once the wisdom of God and the power of God.

Self-reliance and Self-direction. In one of his American lectures Dr. Nitobe said: "American influence in Asia cannot be otherwise than wholesome as long as it is exercised in infusing the vast mass of humanity there with the consciousness of their own dignity and mission—a task which Europe not only neglected, but positively refused to perform on every occasion. . . . It is by awakening in the Eastern mind the sense of personal and national responsibility that America has imparted energy to its inertness—by suggesting to it that power which so eminently characterizes the American people, and which Professor Münsterberg calls 'the spirit of self-direction.' It was this spirit of self-reliance and self-development which early passed through cannon-holes into Oriental communities, and there, leavening the leaders and the masses, emancipated Japan from the iron shackles of convention and conformity, and which promises to put an end to the

sleeping cycle of Cathay and lead that hoary nation to a new heaven and a new earth." [1]

Attempts to Reject Christian Source. Curiously enough the moral energy already communicated to the East is arousing many attempts to utilize the energy and reject its source. All the great ethnic religions are now stirred to reforms from within. They seize upon the Christian method of organization, only changing the label. A social service league has been organized in the Marathi field, devoted simply to human uplift, and including in its membership Mohammedans, Hindus, and Parsees. Mr. Gokhale, one of the foremost of present Indian leaders, organized in 1905 the "Servants of India Society." He invited to enter it all young men who wished to make the service of their country the supreme end of their life, and he required them to take vows that, without distinction of caste or creed, they would regard all Indians as brothers. The headquarters of the society is at Poona, where the grounds cover twenty acres. There are branches in four other cities. By means of lectures on first aid, sanitation, nursing, by means of traveling libraries and personal service, it is hoped to neutralize Christian advance and demonstrate that India can reform from within.

Somaj Movements. The work of the Brahmo-Somaj has long been known through its founder, Keshub Chunder Sen, and its later leader, Mazoomdar. The more recent Arya-Somaj is a much more

[1] *The Japanese Nation*, 305.

aggressive and radical body. In the last thirty years it has acquired 250,000 members, chiefly from the upper classes, all protesting against outstanding social evils. It is hostile to Christianity in every form, but at the same time ridicules popular idolatry and superstition, and is striking powerful blows at child marriage, perpetual widowhood, at sturdy beggars in the guise of saints, and at the denial of human brotherhood to fifty millions of India's people. A social conscience is developing even among the proudest of the Brahmans. They are beginning to protest against some of the more violent abuses of their own religion—such as the selling of little girls into the outrageous service of idol temples. The followers of Swami Vivekananda, who was once a familiar figure in America, still hold together in India and preach the New Vedantism—a blending of Hindu philosophy and Christian ethics, which is at least a mark of the transition era. The native newspapers apologize for social abuses in which once they gloried, and approve many a reform which once seemed to them an attack on all that was holy. They are becoming aware, at last, that holiness and righteousness have some connection—a truth to which India has always been blind. The Indian gods have always been outside morality, and hence the priests and holy men have been outside, also. Now there is being gradually introduced the earth-shaking conception that a good man must do good, and that religion must actually care for human welfare now

and here. These attempts at religious house-cleaning on the part of Indian leaders are full of encouragement. Bitter as these leaders are toward Christianity, they yet are marching, against their will, toward the Christian world-view. Rejecting Christ and holding to Krishna, they are doing the deeds of Christ in Krishna's name.

Reform Efforts in China. Equally hopeful is the splendid struggle in China of the whole nation against the opium curse, against foot-binding, and gambling, and graft on the part of public officials. These reforms are often urged by those who hope thereby to conserve Confucianism, and save it from disintegration as the national religion. But when Confucianists are roused to put in practise the best ideals of their own heritage, all Christians must rejoice. China is fairly bristling with organizations for political and social changes. One Christian meeting, addressed by Mr. Eddy, was attended by members of seventy-two different reform societies that have recently sprung into existence in the city of Foochow.[1]

Effect of East upon West. And what has the East to contribute to the West? Will there come in the twentieth century Eastern magi bearing gifts? That Christianity will be itself enriched through its own heroic enterprise, through its martyrdoms and sacrifices, goes without saying. Christianity has become far less introspective, less speculative, more virile, more courageous, through its

[1] Sherwood Eddy, *The New Era in Asia*, 25.

dramatic march around the globe. Through the sailing of the four young men who met in the haystack prayer-meeting at Williamstown a century ago, there came a new lease of life to all the churches of America. When we pluck the pansies in our gardens, we find that for each flower plucked several more bloom the next day. Consider the pansies how they grow, for the Kingdom grows in the same way.

Danger of Contraction. The quickest way to paralyze the Christianity of America is to shut it up into itself, to meditate on its own short-comings and spend its great energies in self-improvement. An invalid is a man whose gaze is fixed on his own health rather than on his task. An invalid church is one that spends its time in paying its own expenses, filling its own pews, and listening to its own music. A healthy church is one that steadily reaches outward—as a diver uses the spring-board to project himself beyond it. Paradoxical as it may seem,—but every student of human nature understands it,—a church that stays at home soon loses the home in which it stays. A religion that loses its life shall find it. A religion that has had a message for Americans only is not great enough for America. "God so loved the world"—not the little section of it where we happen to live. American Christianity must not be a Dead Sea with many tributaries and no outlet, but an outward flowing stream so that "everything shall live whithersoever

the river cometh." Its present power is derived largely from its world-wide vision.

Enlarged Horizon. A largeness of horizon, a breadth of sympathy, a many-sided comprehension of truth, come to us when Orient and Occident unite in Christian fellowship. "Because of what the missionaries have taught us in regard to Eastern races," says Dr. James L. Barton, "we have begun seriously to revise our thinking and our language with reference to these peoples. We have come to recognize their intellectual and spiritual equipment. . . . We have sent our missionaries to work for the people of the East, and are now learning that when they come to know the Christ in his quickening love and power a partnership results in which new and potent forces are joined for greater conquest. We have learned that we may be co-workers together with them in the accomplishment of the task that once we thought wholly our own." [1]

Oriental Lives of Christ. But more than this is true. Certain elements of character, certain insights into reality, may be possessed by the Orient in richer measure than by us, and may never reach us except through the contacts established by missions. The inner spiritual growth of the Church in the Book of Acts is quite as obvious as the expansion of its territory. That first council in Jerusalem showed that the new faith was still clinging to Judaism, and we are amazed at the decree that no disciple might eat things "strangled." But

[1] *Human Progress Through Missons*, 82.

the whole narrative of the Acts gives us the sense of being in a boat sailing out of a narrow creek into the open sea. At a later period Christianity came into contact with Greek philosophy and borrowed from it the idea of the *Logos,* or Word of God. Later it conquered the Roman Empire, and adopted from it conceptions of the universal divine government, which have endured until our own time. When Mazoomdar a few years ago wrote his life of Christ, it was wholly different from any Western life of our Lord. In 1912 Professor Toranosuke Yamada of the Methodist Theological Seminary in Japan published a life of Christ—a solid volume of nearly a thousand pages—quite different in its conceptions from any Western life of our Lord, yet filled with unquestioning loyalty. As new lives of Christ are written by Eastern Christians, new commentaries, new theologies, new treatises on Christian ethics and Christian ideals, what will be the gift of the Orient to our common apprehension of Christian truth?

Fresh Phases of Biblical Interpretation. Undoubtedly the Orient will give us a fresh interpretation of some parts of our Bible that to us are still obscure. "Resist not him that is evil" is a command which has caused our Western commentators no end of trouble, and their attempted explanations would be humorous if they were not tragic. Yet to millions of Indian "saints" that ideal is intelligible and congenial. "Be not anxious for the morrow" is a precept exemplified for gen-

erations by the leaders of Asiatic life. May it not be that our prosaic Western intellect needs to acquire the patient brooding calm of the East before we can be fully equipped for Biblical study? Are there not some things hidden from lexicon and grammar and revealed unto minds at peace? Shall not the lands that produced the Bible produce the best interpreters of the Bible?

Passive Virtues and Contemplative Life. The East will undoubtedly give us a fresh emphasis on the passive virtues and on the contemplative life. It will persuade us that the strenuous life is not the only life that is noble. It will help us to turn at times from the clangor of Kipling and his school, and listen to Wordsworth's declaration:

> "That we can feed these minds of ours
> In a wise passiveness."

Emphasis on Prayer-life. The East will bid us "enter into thine inner chamber" when Western teachers are bidding us enter the market, the slums, the factory, the voting-booth. The East will teach us how to pray, as truly as the West has taught us how to strive. There is an intense spirituality among many Oriental Christians which even now affects their teachers. Their faith is not argument, but intuition; not eager for outer conquest, but for inner harmony; and in quietness and confidence is their strength. A native Christian teacher, Professor R. Siraj-ud-din, of the Forman Christian College in Lahore, has said: "To my mind, the first

and foremost lesson of Islam to Western Christianity, and in fact of the East generally to the West (for Hinduism and Buddhism are also distinctly devotional), is that of the importance of the devotional prayer-life in the Protestant Church."

Poems of Tagore. The great Nöbel prize for the finest work in the literature of idealism has been recently awarded to the Bengali poet, Rabindranath Tagore, whose name is repeated with love and reverence by millions in the delta of the Ganges and on the slopes of the Himalayas. His poems, translated into lyrical English by himself, are now winging their way through the Western world. And always the message is the same—the need of inner vision, of detachment from the sensuous, of union with the infinite, the boundless wealth of the soul that possesses God. In one of those poems he pictures himself as slowly parting with all external possessions and still remaining ineffably rich. He describes himself as coming from the market when "the selling had been done and the buying,"—as crossing the river and paying the ferryman his fee, —as giving his brother, the beggar, a gift,—as "when the night grows dark and the road lonely," encountering robbers. "It was midnight when I reached home. My hands were empty. Thou [God] wast alone with anxious eyes at my door, sleepless and silent. Like a timorous bird thou didst fly to my breast with eager love. Ay, ay, my God, much remains still to my share. My fate has

not cheated me of my all." [1] When minds capable of such vision shall come to see God in Christ, the whole world will be enriched. Our banks and warehouses will pale into insignificance, our huge and noisy and restless schemes seem quite trivial, when such minds shall begin to interpret the meaning of "God so loved the world, that he gave."

A Deeper Reverence. Unquestionably a Christianized Orient will give to us of the Occident a deeper reverence,—for parents, for old age, for the years that are past. The disrespect of young America for parents is proverbial. The epithets many a Western boy applies to his father, with no evil intent, would in the Orient sound like utter repudiation of family ties. The very affection of our children is ashamed to utter itself. They no longer "rise up before the hoary head," but stare at it as a curiosity and relic. Our whole nation in the exuberance of its youth faces toward the future, and finds the past merely quaint or tedious. Our civilization is broad, but not deep, intensely busy in small and transient matters, and regardless of yesterday.

Honoring Parents. But the older nations of the East have learned wisdom. In Japanese history and drama the one great theme, which never fails to bring tears to the reader or the spectator, is the devotion of a son to his mother. In China the most sacred of all duties is performed before the ancestral tablets. In India the "elders" of the

[1] *The Indian Interpreter,* October, 1913.

village community demand and receive universal respect. Some day we of the West will emerge from the brashness and pertness which now make us seem to the older peoples so juvenile and untrained. Certainly wherever a nation has truly honored father and mother its days have been long in the land, as China and Egypt bear witness. When East and West clasp hands in a common Christian faith, our ceaseless striving for novelty will be finely supplemented by Eastern reverence for established institutions and ripened character. "Not that the Christian ethic needs supplementing," says a modern prophet, "and that the ideal of the future is to be an amalgam of elements derived from various faiths; but the spirit of Christ will find less to do along certain lines in perfecting the adherents of some of the ethnic religions than he discovers in many of us, the products of generations of imperfectly applied Christianity." [1]

Christianity to Be Made Native in the East. But all this implies that Christianity on the foreign field must not remain a "foreigners' religion." It must be indigenous, or it will pass away. If it be treated as a precious exotic imported from the West, to be forever guarded and controlled and molded by Western hands, it will fail. Self-supporting, self-governing, self-propagating churches on the foreign field constitute the goal of all wise effort. The churches that are kept in leading-strings will never

[1] Henry Sloan Coffin, Edinburgh Conference Report, Vol. IX, *History, Records, and Addresses*, 167.

get beyond ecclesiastical infancy. Only through exercise of freedom can any people become worthy of it. A Chinese preacher has recently been asking why his church is called "English," when his country would not submit to the appellation. Equally strange and difficult to explain may be the title "German Lutheran" for a church in Africa, or "Dutch Reformed" for a church in India. We may well be thankful that the very language of our sectarianism is meaningless to the regions beyond. Such titles are a foreign brand imposed upon a native church, and may involve a perpetual expectation of foreign support and foreign methods and foreign control. Gothic architecture imposed upon an Indian church, or a New England meeting-house in a Chinese village—these are sad, but familiar, sights to the traveler. A sound philosophy of missions will insist that Chinese Christians shall build in Chinese fashion, and that the Indian Christians shall not ignore the fine architectural motives of their race. And what is far more important, it will insist that native social traditions, methods, and ideals, so far as they are not antichristian, shall be carefully conserved and made the basis of local church development. Is it true that "we have more Europeanized than Christianized the Kaffirs, to their loss, and to the church's loss?"[1] But we were sent to disciple the nations, not to denationalize them.

[1] Edinburgh Conference Report, Vol. IX, *History, Records, and Addresses*, 221.

Oriental Independence of Thought. The secretary of one of our Foreign Mission Societies, in reporting a recent conference of American missionaries and Chinese Christians, says: "It was clear that the Chinese leaders will insist on making their own interpretation of Christianity. While they recognize the value of learning all they can from the creeds and the theological systems of the West, they will do their own thinking. This is an encouraging sign. The success of the Christian missionary effort is not in proportion to the readiness of docile men to accept unchallenged the theological systems of the West. We shall succeed more largely if, while we encourage independent spirits in every land to learn all they can from us, we also teach them that it is their privilege to interpret Christ for themselves. Surely Orientals have a contribution to make to the world's understanding of the Savior whose life was lived in the Orient. It is not strange that in this day of national self-consciousness the Chinese leaders should begin to see that the responsibility for Chinese evangelization rests upon the Chinese Christians, and that they must be given a free hand to work out their own destiny." [1]

Plea for Doctrinal Initiative. The foremost missionaries of India fully share this conviction of the rightfulness and necessity of encouraging Oriental churches to think out their own problems. The *Yearbook of Missions in India* affirms

[1] J. H. Franklin, *Watchman-Examiner,* September 11, 1913.

their attitude as follows: "Then, and then only, will the Church of God in India appeal with stirring might and with largest success to the people of this land, when it shall present Christ from the mystical Eastern view-point. . . . What we need is a baptism of power upon the [native] Church which will enable it to advance in this matter of intellectual self-assertion and doctrinal initiative, in order that Christ and his divine truth may come to the people in a way that will most strongly grip them and find their hearty intellectual and spiritual response." [1]

Eastern Churches Made Autonomous. In harmony with this view a number of the most active societies and Churches have released from all Western control the Churches they have planted, as a father sends out his son to an independent career. In some cases this may have been done too early, before the capacity for self-direction has been acquired, and the results have been disastrous—as if a father should dismiss his child in infancy. But if a church after fifty years is still an infant, needing foreign feeding and foreign nursing, we surely ought to study ecclesiastical eugenics, and see that future churches are better born. The sensitive spirit of the Japanese is naturally eager for self-guidance, and the Methodist Church in Japan has since 1907 been an independent body. The Kumi-ai churches of Japan, planted by American Congregationalists, and those of the Church of Christ, planted by sev-

[1] 1912, p. 221.

eral Presbyterian and Reformed bodies, have long been free from American control, but in close fellowship and coöperation with the missionaries from the West. More and more this multiplication of independent churches from the parent stock will occur, and such growth of Christian initiative, self-respect, and self-direction is one of the clearest proofs of the existence of a vital faith among the members.[1]

Self-support. When the native church has self-government, it can hardly fail to recognize the duty of self-support. When we open the Book of Acts we see that every church planted by the apostles was from the beginning a self-supporting body. The home base in Jerusalem, or Antioch, furnished counsel when asked for, sent out its choicest spirits on long journeys, but never sent money to any new church. On the contrary, the new churches all around the Mediterranean Sea sent their contributions to the mother church in Jerusalem in her time

[1] The National Conference of Missionaries and Chinese Christians held in Shanghai in March, 1913, adopted, among many significant resolutions, the following: "This Conference rejoices that the churches in China, for the most part, have been organized as self-governing bodies, and believes that in respect of form and organization, they should have freedom to develop in accord with the most natural expression of the spiritual instincts of Chinese Christians. . . . The responsibility for the work of evangelizing the nation, and the chief place in carrying out the task, must be assigned to the Chinese churches. We believe that they will gladly welcome the fullest coöperation and assistance which the foreign missions can give them. In the main, China must be evangelized by the Chinese."

of need. The wrong use of foreign money has prevented many a native church from growing up. That money is sorely needed for the evangelization and training of peoples still unreached. We are now returning to the early Christian method, and in the new missions self-support is inculcated as a primary duty. The converts paid heavily enough for their paganism. They were severely taxed for idolatrous temples, processions, ceremonies. Shall they now be allowed to think their expenses can be assumed by wealthy Christians beyond the sea? That idea, once adopted, can be guaranteed to produce gelatinous character in the individual, and chronic infancy in the church.

Native Leadership. Out of self-government and self-support is now coming the great desideratum —native leadership. Among the humble pariahs and outcastes it may be difficult to develop independence of thought or action, but even there it is not impossible. Recently the first Anglican bishop has been ordained in India—Bishop V. S. Azariah. Born in Tinnevelli, among an outcaste group of devil-worshipers, he has been for twenty years steadily developing in organizing ability, without losing his native gift of spiritual insight. "His letters," says one of his intimate American friends, "help me more than any other writings save the letters of the apostle Paul, and drive me to my knees." If from such lowly origin can come a flaming apostle, worthy to stand beside any English bishop, what might we not expect from a Christian

Brahman, a Christian mandarin, a Christian samurai?

Movement toward Unity. Another development on the foreign field which must powerfully influence the home churches is the widespread and irresistible movement toward Christian unity. In our own land the union of all that profess and call themselves Christians is hindered by the misunderstandings and controversies of a long historic development. Our creeds are "scarred with tokens of old wars." Nearly every chapter in the Bible has been a battle-field, and the smoke of the famous conflicts is still about us. But the converts on the foreign field know nothing—thank God—of this long and painful struggle. To them there is neither Greek nor Jew, Barbarian nor Scythian, Calvinist nor Arminian, but Christ is all and in all. They cannot see—even if we can—why the distinction between Northern and Southern Churches, brought about by American slavery, should be perpetuated under Oriental skies. In their simplicity they imagine that all followers of Christ can live in fellowship; and they are not greatly concerned with our historic labels. They are forced together by crying needs and pressing dangers which threaten their very existence. They see that if every Western Church that sends missionaries abroad shall attempt to establish in every continent, in every nation and every province, its own separate equipment of schools, churches, hospitals, printing-presses, and native literature, the result must be

ruinous waste of resources, unchristian competition, incessant conflict. Consequently in various ways—by conferences, by federations, by union efforts, and sometimes by actual blending of the churches, they are getting together.

Institutional Consolidation. In the establishment of "language schools," where missionaries, newly arrived, can study the language under skilled native teachers, there is no difficulty. In a union language school at Nanking missionaries of all denominations are studying the Chinese language, and what is hardly less important, Chinese etiquette. In the publishing of hymn-books, of Sunday-school "helps," and of much religious literature, union effort means vast saving of labor and expense. In the establishment of medical work it is clearly worse than useless for several denominations in one province to have separate hospitals and dispensaries. A denominational medical school would be absurd. In schools and colleges for academic or industrial training, unity is the watchword of present effort. Japan is working for a Japanese Christian university, with no recognition of Western divisions. Egypt is calling for the same thing. In the report of the South China Conference of Missionaries, held at Canton in February, 1913, under the presidency of Dr. Mott, we see this significant "finding": "Inasmuch as the middle schools and colleges are located in large cities occupied by missions in common, and as the cost of maintaining such colleges as are absolutely essential is beyond the reach of

a single mission, and inasmuch as the sciences taught in these schools are incapable of sectarian interpretation, we recommend union in all such work. . . . Inasmuch as the provision for training of the highest type is beyond the ability of any one mission, we recommend union theological instruction, wherever practicable. Where such union has been attempted, theological differences have not caused complications."

Merging Centers. And union in work will in due time become union in fellowship. This cannot be forced either in Asia or America, but the movement toward Christian unity is to-day far more powerful on the foreign field than it is with us at home. The "South India United Church" was founded in 1908, and is an actual organic union of Presbyterian, Congregational, and Reformed Churches. This new organization borrowed its constitution and rules largely from the "Church of Christ in Japan," formed about thirty years earlier. The South India United Church includes 130 organized local churches, grouped in nine councils, with a membership of nearly 30,000 communicants. The influence of this movement has been felt throughout India. An interdenominational conference was held at Jabalpur in 1909, embracing delegates from a dozen different denominations. At a second meeting in 1911 the delegates adopted a plan for the "federation of the churches" throughout India, and that plan is fast gaining acceptance. It is a definite attempt at "fostering and encouraging

the sentiment and practise of union," and already has achieved large results. Thus on the oldest of our mission fields Christian unity is making rapid strides.

Outreach for One Church in China. In Japan and China the sentiment for unity is almost irresistible. The example of India spreads by a sort of international contagion. The "West China Christian Church" is projected along broad and inclusive lines. The Presbyterian Churches of China have come together. The Episcopal Churches have all united. And now there is an urgent call for coöperation, for federation, and for more than that, —for a great "Christian Church of China." In the South China Conference, to which we have already alluded, the missionaries voted this declaration: "We recognize that the Chinese Church, both as regards her leaders and the majority of her membership, is strongly in favor of one Church open to all Christians, and is making a more or less conscious effort to realize that aim. This does not mean that there will be a uniform statement of faith, or identity in forms of worship, or one central Church government, but an attempt to make this a truly Chinese Church which in all its constituent parts will comprehend the whole Christian life of the nation."

The Spirit to Guide. The missionaries have indeed a difficult task to guide the strong national spirit of republican China, as it expresses itself in the demand for a national Church, independent of

Western formulas and Western management. Will the new Church slough off much that is good in our Western organization and formula? Will it tend to reduce Christianity to an ethical system—a bettered Confucianism? Will it preserve the essentials? But who is to be the judge of essentials?—who but the Chinese Christians themselves, under the leading of the Spirit that guides into all truth? "Ye are the body of Christ" is quite as likely to be true of the Christians in Peking as of the erring Corinthian Christians to whom it was first written.

Yellow Leadership instead of Yellow Peril. In this very independence of spirit lies the hope of swift Christian progress. "Our chief duty to the Chinese Christians," said an American bishop in Central China, "is now to get out of their way." It may be possible in "changing China," now flexible, even fluid, to achieve results that will give that people at no distant day a position of leadership in the Christian world. A Christianized China would not be a mere submissive appendage of Christianized Europe or America. It would inevitably forge to the front, and the magnificent industry, endurance, and solidity of the Chinese nature would make the "Christian Church of China" a molding power throughout the world. If China is Christianized, the "yellow peril" will become yellow leadership, and an intellectual power equal to any in the West will be harnessed to the advancing kingdom of God.

Hastening the Coming of God's Day. The changes in the last fifteen years, both in the Nearer

and the Farther East, are almost incredible. The maps of fifteen years ago are useless, the maps of five years ago defective and misleading. Dynasties have gone, boundaries have been effaced, territories redistributed, famous names blotted from the map. "When God wipes out," said Bossuet, "it is because he is getting ready to write." What stupendous writing do such vast erasures portend? Changes are not always gradual and unperceived. Evolution includes both "line upon line" and also avalanche upon avalanche. We are not merely to be "looking for and earnestly desiring the coming of the day of God," but, as the marginal reading of the Revised Version says, "hastening the coming of the day of God." Our human effort accelerates the majestic divine process. That the Kingdom will assuredly come, we know. But how soon it shall come is for us to say. The evolutionist may want ages for a process which faith can bring about in a few years. The coming of the Kingdom may be long drawn out through the listlessness and chill of human hearts, or it may be crowded into a few years, as a telescope is shut up into itself. It took five hundred years to convert the British Islands to Christianity, and pagan rites lingered for centuries more in the caves and mountains. But no such time is needed for the vaster conquests of our age. The loom of time has been speeded up, and "the garment thou seest him by" is far more swiftly woven.

Moving in Rapid Measures. Alfred Russell Wallace in *The Wonderful Century* counts up

thirteen great inventions or discoveries made in the nineteenth century, and only seven in all preceding human history. Thirteen—like the sewing-machine and the telegraph—in one century, and but seven—like the mariners' compass and the telescope—in all the millenniums before. Is human history, like some great musical overture or sonata, to pass, with scarcely a pause, from *adagio* to *presto,* and crowd vast meanings into rapid measures? It is not for us to know the times or the seasons, but it is for us to know the opportunity and the responsibility. The wide-open world should produce in us wide-open minds to study the need, and wide-open hearts to feel it. It is no petty province we have to subdue, no parochial victory we seek. It is nothing less than the Christianization of all human lives and institutions—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. The superb heroism of the last hundred and fifty years has led us only to the nearer edge of our enterprise. We have but skirted the coast of our duty. On the old Spanish coins, issued in the days before Columbus, was a picture of the pillars of Hercules, at the straits of Gibraltar, and beneath them the motto: "Ne plus ultra." But when the great voyages had been made, and the bigness of the world began to dawn on the European mind, the coins bore the same picture with a changed motto: "Plus ultra"—"More beyond!" It is the vision of the things beyond that nerves and summons us. It is not our little neighborhood alone,

our city, our country, that beckons us. It is the call of humanity itself—East and West, black and white, brown and yellow,—all bearing the tarnished image and superscription of God.

"Have the elder races halted?
Do they droop and end their lesson, wearied over there beyond the seas?
We take up the task eternal, and the burden and the lesson,
Pioneers! O pioneers!

"Till with sound of trumpet
Far, far off the daybreak call—hark! how loud and clear I hear it wind,
Swift! to the head of the army!—swift! spring to your places,
Pioneers! O pioneers!"

Made Great by Great Tasks. Surely large men are needed for so great a task. Men ingenious, athletic, versatile, tireless, courageous, are needed for confronting the savages of Africa, the Moros in the Philippines, the head-hunters of Borneo. Men of learning, high-bred courtesy, winsome speech, far-reaching plans, are needed to go to races that were building palaces when our fathers were building log-cabins around Plymouth Rock. Men of medical skill, women trained in the healing art, men and women of penetrating minds and indomitable patience are needed to enter the Moslem world, which is to-day as closely sealed as was China fifteen years ago. The pioneers of Christianity must be great men—or made great by their task. There are thousands of young men and women in America living dull and petty lives, merely because devoted

to petty things. There are men sitting all day on a three-legged stool who might be founding an empire. There are women "pouring tea" all winter who might be lifting hundreds of Oriental girls into new womanhood. There are able-bodied Americans without a vision or a task, useless as chips on the stream, when they might be directing the main currents of life for a province or a nation. Devotion to a great cause makes a great life.

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INDEX

A

Abdul Hamid, 82
Accuracy, growth of, in the Orient, 78
Achievements of missionaries in the world's work, 186-189
Administrative men needed, 202
Africa, Islam in, 82
African languages and dialects, 110
Agricultural college at Poona, 242; department at Allahabad, 156
Aims, Christian, for heathen lands, 97
Aintab school, 119
American Baptist Foreign Mission Society Report, 1912, quoted, 153
American Bible Society, 114
American Board, new policy formulated, 230; reaction against educational methods, 229, 230; Report, 1913, 231; schools of the, 119
American and European ideals in the East, effect of, 35, 118
American College for Girls at Constantinople, 119, 172
American Diplomacy in the Orient, quoted, 196
Americanizing Turkey, quoted, 118
America's attitude, 9
Ancient Israel, 7
Annals of the American Academy of Political and Social Science, quoted, 45, 117, 125
Antioch, early church in, 276
Apostolic letters, 23
Aristotle and the state, 4
Armstrong, Gen. S. C., 142
Arnold, Matthew, quoted, 140
Arya-Somaj, the, 263
Athens, character of, 10
Athletic sports, growth of, 204; reasons for, 206
Atlantic Monthly, quoted, 50, 160
Attitude of Jesus, 12, 14
Autonomous, Eastern Churches made, 275
Axenfeld, Dr., quoted, 28
Azariah, Bishop V. S., 277

B

Baker, Henry D., on Salvation Army silk looms in India, 192
Baldwin, Arthur C., quoted, 100
Baptist Social Service Commission, 26
Barriers between East and West, 39; broken down by modern scientific work, 79; contempt a barrier, 250

Barton, J. L., 190, 251, 267
Basel Mission, industrial work at, 147, 159
Bawden, S. D., 153, 155, 157
Beirut, school, 119
Bennett, Albert A., 178
Berlin Missionary Society, 28
Bible Magazine, The, quoted, 213
Bible, presented to the Empress Dowager, 113; translation in China, 112; and circulation in Japan, 114
Bishop of Madras, 58, 59
Bliss, Dr. Howard S., report of Syrian Protestant College for 1913, 231
Board of Foreign Missions of Methodist Episcopal Church, Report, 1912, quoted, 143
Book of Acts, a marvel of candor, 101; pictures social movement, 19; reveals spiritual growth, 267; self-supporting churches, 276
Booth, General William, 138
Booth-Tucker's testimony, 152
Bossuet, quoted, 283
Bowen, Rev. A. J., quoted, 143
Brahmo-Somaj, the, 263
Brent, Bishop, quoted, 161
Bridgman, Dr. E. C., 195
Britain. See *Great Britain*
British and Foreign Bible Society, 114
British Central Africa, 111
British government helps mission work in Egypt, 102
Brooks, Phillips, quoted, 248
Brotherhood's narrow bounds in India, 175; universal in Christ, 175
Brown, A. J., quoted, 115
Brown, Professor William Adams, 32, 244
Buddhism's message, 52
Business dependent on means of communication, 249
Bunyan, John, 16
Burgess, J. S., of Peking, 245
Burke, Edmund, quoted, 9
Burmese, beliefs, old and new, 90;
Bible, 111-115, 124, 129

C

Cadbury, W. W., quoted, 135
Caldecott, Professor, quoted, 103
Calvin, John, 25
Candor, the obligation of, 101
Canton, Christian College, 200; schools, 126
Carey, William, life and methods, 214-224; quoted, 107; work of, 111
Carrying the Gospel, 109
Carter, E. C., quoted, 243
Caste a boycotting system, 41, 42; grades of, 40; sins against, 41
Castes, the four great, 40
Changes, world, of recent years, 283, 284
Chaos or Christianity, 96
"Charter oath of Five Articles" by Mutsuhito, 83
China, call for united Church in, 281; reform efforts in, 265; self-governing churches in, 276; social structure in, 44-47
China Mission Year Book, 1913, quoted, 204

Chinese, approach, 134, 137; industrial qualities, 143; leaders to interpret Christianity for themselves, 274; medical practise, 134; moral evils, 164-166; scholar, 125; schools, 125, 128, 129; versions of English books, 113
Chirol, Valentine, quoted, 167
Christ. See *Jesus Christ*
Christian, advance, 95, 263 environment, 28; faith, 102, 256; missions. See *Mission work;* school men in recent crisis, 196; source for progress rejected, 263; unity on the foreign field, 278-281
Christian Literature Society, for India, 116; in Shanghai, 113
"Christian loafers," 144, 145
Christian Missions and Social Progress, 109, 178, 196
Christian Movement in Japan, The, 130
Christianity and the Social Crisis, 8, 21
Christianity a personal religion, 64
Christianized play and work, 207
Christianizing the aim, 168
Christly deeds, 177-179
Christus Liberator, 110
Church Missionary Society, 160
"Church of Christ in Japan," 280
Church, the modern, 22
Churches, the, and social effort, 26
Cigarets, 166, 245
City characteristics, 10
Clarke, William Newton, quoted, 184
Clough, A. H., quoted, 210
Clough, Mrs. J. E.; referred to, 60
Clough, Dr. J. E., 60, 61; *Autobiography*, quoted, 146, 248
Coffin, Henry Sloan, quoted, 272, 273
Cohesion in the East, 37
Communal life, the case for, 13
Communication, increase of means of, 249
Comparative Handbook of Congo Languages, 109
Conference at Lahore, 58
Conger, Mr., in Peking, 196
Congregational Church a mission factor, 280
Conscience, in Persian, 261
"Consent of the governed," 8
Constantinople, Christian schools at, 119
Contemplative life, the, 269
Contempt a barrier, 250
Contraction, danger in, 266
Contrasts and divergences in ideas and ideals, 37, 38, 68
Conversion, implications of, 55
Coolies, the jinrickisha, 245
Corinthians, the, 20, 282
Corporate theory of government, 9
Cosmopolitan spirit required, 250
Costume, European, in the East, 89
Crawford, Dan, on African unwritten language, 110, 167; views and work of, 239

Cromer, Lord, on divergences of East and West, 68
Cross-fertilization of East and West, 252
Cue, the, 89; other changes in China, 90, 91
Cushing, Caleb, 195

D

Daibutsu, the, 53
Daily consular and trade reports, 193
Darwin, Charles, on barbarous languages, 107; *Life and Letters*, quoted, on mission work, 192
"Dawn of Peace, The," 85
Declaration of Independence, the U. S., 8
Democracy, spread of, 174
Dennis, J. S., 109, 178, 196
Dewey, Admiral, in Manila Bay, 8
Dictionary of All Sanskrit-derived Languages, by Carey, 111
Difficulty of translation, 105; some examples, 106-112
Disciple the nations, 273
Doshisha, The, 130
Drummond, Henry, on the majesty of mission work, 100
Duff, Alexander, views on English in mission schools, 75, 225-227

E

Early Church, the, 20
Eastern churches, planted by the Church of Christ, 275, 280; by Congregationalists, 275, 280; by Presbyterians, 276, 280; Reformed, 276, 280
Eddy, Sherwood, 120, 253, 265
Edinburgh Conference; referred to, 28, 109, 144, 272
Educational work, 116-131; call for, in fields, 116; development of native leaders, 123; in Africa, 121, 122; in China, 125-129; in India, 121-125; in Japan, 129-131; in Turkey, 117-120
Education as social service, 116; Lord Kitchener's views, 157
Egypt, Lord Kitchener's work in, 157; Nile dam, 102
Eliot, President Charles W., 252
Emergency in China, The, 128
Empire of India, 50
Empress Dowager, the, 125, 113
English daisy in India, Carey, 251
English language, influence of the, 74, 75, 225-227
Environment, effects of, 22
Episcopal Churches in China
Epistles, social teachings in the, 20
Equality, not desired in the Orient, 40
Eskimos, 104
Essay on Liberty, Mills; referred to, 74
Essence of the gospel, 255, 256
Eucken, Rudolf, quoted, 1
Eugenics, 21; ecclesiastical, 275
Ewing Christian College at Allahabad, 155
Examination halls, 71-73; system pursued in, 72

Exchange professorships, 252
Expansion of Christianity in the First Three Centuries, 255

F

Fairchild, David G., on plants introduced by missionaries, 251
Faith and ethics, union of, 21, 241, 242
241, 242
Faith, Christian, the mainspring of progress, 102
Far Eastern Tropics, The, 39

Federal Council of the Churches of Christ, The, 27, 28
Fellowships at Oriental schools, 253
Five kinds of missionary achievement, 104
Fixed habits of the East, 54, 55
Fleming, D. J., on social mission of the Church in India, 194, 195
Foochow Union Theological School, 212
Foot-binding, 165
Foreign money, wrong use of in the East, 277
"Foreigner's Religion," a, 272
Forman Christian College, 200
Foster, Hon. John W., 196
Franklin, Dr. J. H., 274
Fraser, Donald, on mission schools, 121, 122
Fremont, John C., explorer, 37
Fuller, Sir Bampfylde, 50

G

Gibbon, *Autobiography,* 112; *Decline and Fall of the Roman Empire;* alluded to, 112
God, 255, 271; as Father, 97, 175; as love, 167, 181
Gokhale, Mr., organizer, 263
Golden rule, 198
Good Samaritan methods, 18
Great Britain, 102, 166, 237, 259
Greek views, Ancient, 4, 7
Grenfell, George, map of the Kongo, 187
Grenfell, W. T., work of, 188
Gulick, L. H., work of, 188
Gulick, Dr. Sidney L., quoted, 86

H

Haggard, Dr. Fred P., on schools in mission work, 228
Hall, Charles Cuthbert, 66, 184, 248, 252
Hall, H. Fielding, on Burmese ideals and village rule, 50, 70
Hampton Institute, 142
"Hands," a suggestive term, 3
Harnack, Adolf, on gospel aim, 66; on message of early Church, 255
Harpoot school, 119
Hay, John, 34
"Heavenly Foot Society," 165
Hebrew prophets and the nation, 5, 6
Heine; referred to, 52
Help to missions from trade and commerce, 102

Henderson, Prof. Charles R., 77, 176, 252
Heredity, 21
Higginbottom, Sam, on agricultural training, 156
Higher Criticism and the monuments, The, 70
Hindu Widows' Home, 96
Hinduism, three doctrines in, 51
History, effect of study of, 93
Ho, L. Y., on stagnant China, 45
Hobbes, Thomas, 8
Hodous, Dr. Lewis, on social work in missions, 211
Hollister, W. H., 153; on industrial work, 154
Homer, quoted, 4
Hoskins, Dr., quoted, 173
Howard, John, 25
How to Study the Jinrickshaw Coolie, 245
Human Progress Through Missions, 190, 251, 267
Huss, John, 25

I

Ideals, Eastern and Western, 35, 70
Ideals of Carey and Duff, reaction from the, 227, 228
Imitation of Christ, The, 246
Immortality, Jewish idea of, 6
"In Memoriam," referred to, 74
Independence of thought, Oriental, 274; reasons for American, 36, 37
India, caste system, 40-42, 62, 79, 176; durbar and reverence for power, 40; education, 122; industrial movements, 94, 95, 144-155, 192, 193; medical advance, 132-134; immoral standards, 164; native leaders, 124, 277; personality sacrificed, 50-53; resisting Christian advance, 96; subjection of woman, 43, 44, 169; union Christian steps, 280; village rule, 49; work of Carey and Duff, 217-227
Indian approach, 132; government "grants in aid," 112; schools, 123
Indian Interpreter, The, 271
India's Problem: Krishna or Christ, 121, 213
India's Unrest, 67
Individualism, 3, 6, 13, 35; suppressed in the East, 50
Industrial work, 141-162; Eden the earliest industrial school, 141; effect in Hampton and Tuskegee, 142; in Africa, 157-161; in India, 144-157; in the Philippines, 142, 161, 162
Institutional church, 244; consolidation, 279
"Interference" in religion, 256, 257
International Review of Missions, 60, 77, 88, 122, 145, 146, 150, 156, 177
Inter-Racial Problems, 104
Ireland, Alleyne, quoted, 39
Isabella Thoburn College at Lucknow, 172

J

Jabalpur, interdenominational conference, 280
Jackson, Dr. Sheldon, 189

Japan, Bible, and other translated works, 114; culture, 129; defective moral viewpoint, 86, 88; Emperor, 92; lack of personality, 47, 48; unrest, 88
Japan Mail, quoted, 197
Japanese Nation, The, 39, 48, 83, 85, 263
Jesus Christ, 28, 66, 97, 114, 122, 248, 255, 262, 265; as Fulfiller, 16; message personal, 15; Oriental life of, 274; purposed revolution, 2, 18, 19, 181
Java, awakening, 93; effect of education in, 144
Jerusalem, 11; community of goods in the early Church, 20; first council, 267; sent helpers but not money to new churches, 276
Johnston, H. H., 110, 167, 186
Jonah, 11
Jones, J. P., 121, 213
Judson, Adoniram, translation work of, 111

K

Kaffir Dictionary, 109
Keen, W. W., 189
Keshub Chunder Sen, 175, 263
Kitchener, Lord, 157
Knox, Dr. G. W., on meager results of Eastern wars, 54
Koelewyn, Dr. D., 144
Koran, The, 42; good points in its teaching, 43; school book, 80; static effect, 42, 43; wrong to womanhood, 43, 44
Korea, transformation of, 62

L

Labor problems in China and India, 94
Lady Dufferin Hospitals, 172
Language and literature, difficulty of translation into non-Christian tongues, 104
"Language schools," uses of, 279
Lassa, 33
Law, Western, in the East, 93
Leaders, native, in India, 124; in China and Japan, 125
Leopold, King, 192
Lepers, asylums for and missions to, 178
Life of Christ, by Professor Yamada, in Japanese, 114
Life of William Carey, The, quoted, 107, 216
Life of Alexander Duff, The, quoted, 226, 227
Life of A. M. Mackay, quoted, 191
Literacy, of China, 116; of Egypt, 117
Literary work, 104-116; Bible translation and circulation, 104, 111, 112, 114, 115; Christian literature, 113-116; difficulties to be overcome, 104-110
Livingstone, David, explorer, 186; ideals in mission work, 232
Livingstonia Mission, 109, 121
Locke, John, 8
"Lone Star Mission," 60
Lord's Prayer, The, in Japanese, 114
Love, difficult of translation, 106

Lovedale plans, 236-239
Lovedale, Stewart of, 103, 160, 239; life and work of, 234-238

M

Mabie, Hamilton W., 252
Macaulay, Lord, action taken by, in India, 75
MacGowan, Dr., 165
Machinery, results of the introduction of, 94
Mackay, Alexander M., 159; an engineering missionary, 190
McKean, J. W., 178
McTyeire school in Shanghai, 172
Maine, Sir Henry, quoted, 35
Manila Bay, 8
Mann, Dr., of Poona Agricultural College, 156, 243
Marsovan school, 119
Martin, Dr. W. A. P., translator, 195, 197
Martyn, Henry, work of, in translation, 111
Mass movements, examples of, 57, 58, 60, 63, 64
Mazoomdar, leader of Brahmo-Somaj, 263, 268
Medical work, 131-138; a means of approach, 131, 137, 138; results in China, 134-136; in India, 132-134
Mekka, 33
Methodist Church in Japan, 275
Methodist Episcopal Church, Federation for Social Service, 26
Methodist Theological Seminary in Japan, 114, 268
Methods of approach, three theories, 4, 7, 9
Methods of Social Work, 245
Mill, John Stuart, 74
Milne, Dr., translator, on learning the Chinese language, 112
Milton, John, idea of society, 5
Miracles of Christ, social significance, 18
Mission work, literary, 104-116; educational, 116-131; medical, 131-138; industrial, 141-162; reforming, 162-181
Mission ships, work of, 187, 188
Missionary Message, The, 87
Missionary, A, newly defined, 185
Missionaries assist, in diplomatic service, 195-197; in plant diffusion, 25
Missions and Sociology, 169
Missions and Social Progress, 178, 187
Missions may be secularized, 213
Mistakes of medieval missionaries, 64
Modern Egypt, 68
Modern Missionary Century, The, 112
Moffat, Robert, quoted, 137, 185; translator of the Bible, 109
Mohammedanism, 42, 43; education in, 80, 81; woman under, 43
Money, foreign, in non-Christian lands, 276, 277
"Morgan of Japan, The," 88
Morley, Lord John, 175
Moro needs, 161, 162
Morrison, John, 42, 51

Morrison, Robert, Bible translator, 112, 195
Morse, S. F. B., 37
Moslem approach, 131
Mott, John R., 120, 253, 279
Motto on Spanish coins, 284
Mtesa, King, 159, 191
Müller, Rev. J., 149
Mutsuhito, 34; early proclamation by, 83

N

Nassau, Robert H., 189
Nation, the, as a living being, 5
National Conference at Shanghai, 138; Resolution adopted, 174, 276
Nationalism, spirit of, 90
Native leadership coming, 277
Native religions, resistance of, 95, 263
"Natural Foot Society," 166
"Ne plus ultra," 284
Neesima, Joseph Hardy, 130; story of, 252
New customs in Oriental lands, 89
New Democracy, The, 36
New England precedent for founding schools, 120
New England's First Fruits, 121
New Era in Asia, The, 120, 253, 265
"New Humanities, The," 243
New Ideas in India, 42
New Japan, 83-85; effect of, on Asia, 85
New Testament message, primarily spiritual, 14, 15; but also social, 15-21
Nineveh, 11
Nirvana, 53
Nitobe, Inazo, quoted, 39, 48, 83, 262
Nogi, General; referred to, 34
North American Review, quoted, 25
Noyes, Alfred, quoted, 85

O

Obookiah, story of, 252
Okuma, Count, quoted, 87
Old Testament view, 5, 6, 12
"Open door, The," 34
Omar Khayyam, quoted, 52
One missionary's influence, 103
"Open door, the," 34
Opening Up of Africa, The, 167, 186
Opposing civilizations, 67, 68
Oriental courses by and for Western teachers, 254, 255
Oriental lives of Christ, 267
Orr, Dr., translator, 114
Others' point of view, difficulty in comprehending, 68, 69

P

Parker, Peter, 135, 195
Parsons, Ellen C., quoted, 110
Paton, John G., 185
Paul, 19; as precedent, 193, 194
Peabody, F. G., 252
Pearson, Alexander, 135
Peking, incident in the government school in, 129
Penn, William, 37
Perils of transition, 92

Perry, Commodore, 102
Persecution of converts, 145, 146; industrial training as a resource, 147
Persia, Bible for, 111; women patriots, 173
Person or state in three theories of social order, 4-12
Philanthropy, proper methods in, 24
Philippine Islands, the, 142, 161
Physical director, the, 204
Pierson, A. T., quoted, 112
Pilgrim's Progress, referred to, 16, 105
"Pittsburgh Survey," 245
Plato and the Greek state, 4
Port Arthur, 48
Pott, F. L. Hawks, 126, 128
Prayer, China's request for, 91
Prayer-life, need of the, 269
Presbyterian Church in social and mission lines, 26, 276, 280, 281
Press, power of the, 114
"Princess, The," quoted, 74
Problems of industrial work, 150
Promptness, growth of, in the East, 78
Protestant Episcopal Church, Social Service Commission, 26

Q

Qualities worth bestowing, 257-263
Quarantine established by medical missionaries against plague, 133
Quinine, 189

R

Railroads, 79
Rauschenbausch, Walter, quoted, 6, 21
Raw silk production, 193
Record of Christian Work, 178
Red Cross Society, 179
Reform work, 162-181; brotherhood and democracy, 174-177; Christly ministry, 177-179; dynamic moral power, 179-181; emancipation of woman, 169-174; new social order, 168, 169; results in Africa, 167; in China, 164-166; in India, 162-164
Religion socially pervasive, 56
Resistance societies to everything Christian, 96
Results of impact of Western and Eastern ideals, 88
Reverence lacking in Western nations, 271
Revolutions—American, English, French, 35
Rice Christians, 24, 60
Rice, William North, quoted, 25
Richard, Timothy, 113, 197
4—Missions May 27 Crowell
Richards, E. H., quoted, 109
R. Siraj-ud-din, Professor, quoted, on need of prayer-life, 269
Robert College, Constantinople, 119, 200
Robertson, Professor; referred to, 107
Robinson, John, 25
Ross, E. A., quoted, 37
Rousseau, J. J., 8

S

Sabbatic year of the Western teacher, a suggestion for, 254
St. John's College at Shanghai, 126
Salvation Army, 26, 138, 179, 192
Sanitation taught, 133
Sayce, A. H., quoted, 69
School of Tropical Medicine, London, 188
Schools as a pioneer agency, 122; old and new schools in the Orient, 71-73. See also *Educational work*
Science, influence of Western in the East, 76, 93, 102
Secularizing question in missions, 213, 231
Seed and plant diffusion, 251
"Seeing China," 137
Self-support of Eastern Churches, 276
"Servants of India Society," 263
"Service of Missions to Science and Society, The," 189
Seth, James, quoted, 32
Shakespeare, quoted, 1; referred to, 105
Shibusawa, Baron, quoted, on Japan's lack of faith and morals, 88
Shintoism in Japan, 95
Short-time appointments, 199-201
Silk looms in India, 192
Silo, use of, in mission fields, 155
"Simple gospel" and social note, 23
Single world-circle, the, 104
Slater, Rev. T. E., quoted, 168
Slavery, attitude of Christ, 15; effect of missions, 167
Smith, Arthur H., quoted, on Y. M. C. A., 203
Smith George, 107, 216, 226, 227
Smyrna school, 119
Social, boycott for converts, 145-152; conscience developing, 264; element in Christ's life, 19; methods sweep outward, 244; side of Christ's message, 15
"Social Contract" theory, 7-9
Social Control, 37
"Social Mind," the, 10
Social Programs of the West, 255
Social Service Club at Peking, 245
"Social tissue," 12
Society for Selfless Work, The, 96
Sociological work at American colleges, 243
Sodom and Gomorrah, 10
Solidarity in Japan, 47
Soul of a People, The, 70
South China Conference of Missionaries, at Canton, Report of, 279
"South India United Church," 280
Sparta, characteristics of, 10
Spiller, G., quoted, 104
Spineless cactus in India, 251
Spirit of the Orient, The, 54
Spiritual message characteristic of Christ, 15
Standard, The, 229
Standish, Miles, 25
Stanley, Henry M., 159, 160
State, or person, 4, 5
Stead, W. T., quoted, 103, 118
Stewart, Dr. James, of Lovedale, 160, 234-239

Stewart of Lovedale, 103
Sun Yat-sen, 46; career of, 252
Superstition shattered by science and invention, 77, 79
Suttee abolished, 163
"Swadeshi" movement in India, 95
Syrian Protestant College at Beirut, 119, 200, 231

T

Tagore, poems of, 270
Tarsus school, 119
Teaching English literature, effects of, 74, 76
Teluga movement, Baptist, 60; Methodist, 62
Temper of the early Church, 19
Tennyson, Alfred, 74, 210
Theories of the social order, 4-12
Thinking Black, 110, 239
Tinnevelli, 146, 277
Titanic, the, alluded to, 34
Togo, Admiral, victory and telegram of, 47
Tourist Directory of Christian Work in the Chief Cities of the Far East, India, and Egypt, 137
Trade and commerce as mission helps, 102
Training Institute in Pasumalai, 144
Translation, difficulties in, 105-112; work of some translators, 195, 197
Tribal tyranny, 49
Tsuda, Miss Ume, quoted, 87
Turkey, Christian schools in, 117-120
Two commandments, the, 16

U

Uganda, 190, 191
"Uganda Company, Limited, The," 160
Uganda, Mackay of, 159
Ukita, Professor, quoted, as questioning Japan's moral energy, 180
Uncleanness of customs and symbols in India, 164
Undercurrents in Oriental lands, 57
Understanding necessary to commerce, 249
Unhygienic habits, 132
Unifying force found in Christianity, 198
Union effort in publishing work, 279
United Presbyterian Mission in Egypt, 200
United States, 9; opening of Japan, 102
Unity, movement toward, 278-281
Unrest in Burma, 89
Utilizing native conditions, 61

V

Vaccination, 135
Vanishing occupations, 77
Verbeck; referred to, 74, 195
Village rule, 49
Virgin Birth of Christ, The, in Japanese, 114
Vivekananda, Swami, 264

W

Wallace, Alfred, quoted, 284
Wang, C. T., career of, 252

Wanless, W. J., quoted, 133
War, advance as the outcome of, 53
Washington, Booker T., 142
Watchman-Examiner, 274
Wealth, leading to luxury and sensuality, 93
Wells, James, 234
Wesley, John, last letter of, 26
Wesleyan revival and its fruits, 25, 26
West learns from the East, 267
Western learning favored for China by the Empress Dowager, 125
Weston, C. W., quoted, 146
Weyl, W. E., quoted, 36
Wheaton's *International Law,* translated into Chinese, 195
Whispering-gallery, the world a, 34
Whitman, Marcus, 37
Whitney, Eli, 37
Whittier, J. G., quoted, 34
Why and How of Foreign Missions, The, 115
Wide-open world, a, 33
Widow Marriage Association, 96
Wilberforce, William, 26
Williams, John, 185, 188
Williams, Roger, 37
Williams, S. Wells, 113, 195
Woman suffrage and the harems and zenanas, 34
Womanhood, non-Christian, 44, 81, 163-174, 179; emancipation for service, 173
Woman's Christian Temperance Union, 179
Women of Bulgaria, 173; of Persia, 173; of Syria, 173; and Turkey, 173
Wonderful Century, The, 283
Words, Strenuous English, 74
"World-affirmation," 241
World changes of recent years, 283, 284
World-wide method of approach, 131-137
Wyclif, 25

Y

"Yale in China," 127
Yamada, Toranosuke, Life of Christ in Japanese, 114, 268
Year Book of Missions in India, 1912, 116, 124, 152, 164, 274
Yellow leadership, not yellow peril, 282
Yoshiwara, the, 179
Young Men's Buddhist Association, 95
Young Men's Christian Association, 27, 94, 95, 179, 202, 203, 245
Young Men of India, 243
"Young Turks," 82
Yuan Shi-kai, President, 91

Z

Zumbro, W. M., quoted, 144

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